

Southern Churchman



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— Thoughts —
For the Thoughtful

The yoke of Christ fits only the willing neck.

Men and tools fail in usefulness when they lose their temper.

Too many Christians are adepts in excusing their failures.

"Boys flying kites,
Haul in their white-winged birds,
You can't do that when you are flying
words."

Thy grace, O God, impart that we
In love to alien folk may show
A brotherhood that knows no bounds,
Thy kingdom here below.

It is the demands, not the promises, that make men of us; the responsibilities, not the enjoyments, that raise us to the stature of men and women.—P. T. Forsythe.

"The effective life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of life.—Phillips Brooks.

"Life is not as idle ore, but iron digged from central gloom,
And bathed in baths of blinding tears,
And battered with the shocks of doom,
To shape and use."

An affectionate mother, when reading to her daughter the passage which tells of the parents leading the children to Christ, said, "I would have led you to Jesus." "You would not have needed," replied the child; "I would have run."

Self-sacrifice may be a subtle form of self-indulgence; while sacrifice for others may be for their bane. It is a question whether the sacrifice serves primarily God, man or self; whether it is a worship, a philanthropy or a self-culture.—Selected.

There is no load that will break a man down so quickly and so surely as a load of revenge. The man who tries to get even with others has few opportunities of gratifying his hatred, but he is all the time corroding himself.—W. J. Bryan.

What is this repentance which was the first call of the voice of Jesus as He begins His ministry? Is it not the consenting of our will that God should do His work in us and by us? For when a man welcomes a new tenant to his house the first thing he must do is to clear out the rooms for the full occupancy of him who is to enter in. Our repentance then is just our way of making it possible for God to do His work.—Isaac Edwardson.

At the close of a thrilling address by a returned missionary, a young man stepped up to him and said, "We will try to send you something more substantial than our prayers." Quick came the reply, in deep earnestness: "My friend you can't do that. We shall be glad of anything you may send, but more than all else we need your prayers." For prayer is the channel through which the pent-up energies of the Almighty flow.—I. Q. Moulton.

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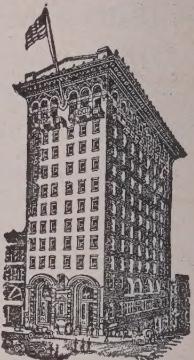
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EDITORIALS

Vol. 88.

RICHMOND, VA., MARCH 17, 1923.

No. 11.

RELIGION AS THE ANSWER TO NEED

A newspaper in one of our American cities a few days ago carried an editorial on the meaning of religion. It quoted these definitions which have been given by six philosophers and men of letters:

Matthew Arnold—Religion is morality touched by emotion.

Comte—The worship of humanity.

Huxley—Reverence and love for the ethical ideal, and the desire to realize that ideal in life.

Froude—A sense of responsibility to the power that made us.

Hegel—The knowledge acquired by the Finite Spirit of its essence as an Absolute Spirit.

Carlyle—The thing a man does practically believe; the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious universe and his duty and destiny therein.

Then the editorial puts forward its own definition in this question:

"Is not religion the expression of man's eternal dissatisfaction with his own imperfections and limited development?"

That is true as far as it goes; but it goes only a very limited part of the way toward the fulness of the truth. Religion is "The expression of man's eternal dissatisfaction

with his own imperfections and limited development"; but if it were only that, it would be like hunger with no bread to feed it. Man's dissatisfaction with his own imperfections makes him reach up toward the life of God which the deep instinct within him teaches him that he needs; but that reaching up would faint and grow discouraged if it were not answered by the grace of the living God Who reaches down.

The blessedness of Christian faith lies supremely in its assurance of this answering graciousness of God. All pagan religions were full of the sense of man's "imperfections and limited development," but only brokenly and dimly did the pagan dare to trust in the divine answer. His god dwelt in the darkness, and his favor was capricious. Man's sense of need was heavy upon him, and he did not know whether or not there would be any answer, friendly hands to help to lift his load. But Christianity brought its great, clear message of the loving kindness of God. It taught men to think of the Father in terms of the Son—to believe that at the centre of the universe lives and moves a Spirit who is like Jesus. To those who believe that, religion becomes infinitely more than "the expression of man's eternal dissatisfaction with his own imperfections and limited development." It is the bond with Him through whom these limitations shall be supplemented by the abundance of His own life.

THE COMPANIONSHIP OF CHRIST

Life today is full of its unproven roads. Back of us at this moment, in the consciousness of many Christians, lies the Jerusalem of a great darkness. Does it not seem to many as though Christianity itself, in these recent years, had been crucified? We remember the war, and the awful shame of its vast brutalities. We remember how so much that seemed the very essence of our civilization was flung into the red maelstrom of its desolation. We see the life of nations inflicted by hatreds which the war let loose. We see our own country, in its official attitude, so pitifully unaware of its spiritual opportunities, so ready to stand aloof in selfishness, so shrewd in its pleas of worldly wisdom, so dull to the values of the Christ. We see also the great, grave problems of our industrial and social order, with bitterness between class and class, and selfishness hardening into organized collision. Some think that the day of Christianity has passed. They are like the two disciples who on that night long ago walked on the road to Emmaus, wondering whether the hopes they had cherished were not a delusion only. Those disciples had trusted in Jesus to be the Messiah whom all men should recognize to be the Lord of Life, and instead of that they had seen Him crucified. Must they conclude then, after all, that His ideas were impractical, that a spirit like that of Jesus cannot prevail? Certainly, that is the question which many are asking themselves today. It is being forced upon them by the apparent facts of their environ-

ment. They see much of our civilization based upon ruthless principles of greed and gain. They see men in business affairs, and men who shape the policies of nations, scornful of any idea of service as more commanding than the instinct of advantage. They, too, wonder whether the spirit of Jesus is only a beautiful dream which must always end in crucifixion when it comes into collision with human nature's stubborn facts.

That is precisely the challenge which every company of Christian believers must meet today. We may reason together about it. We may discuss in clubs, or in directors' rooms, or in other places where we meet, the facts of our world and the motives which control it. We may not see any adjustment between the ideals we know we ought somehow to profess as Christians and the real conditions with which we deal. We are perplexed, like those two disciples walking from Jerusalem. We do not know where the road will end. As long as we simply trust to those influences which come to us in our unenlightenment, we shall never gain the answer that we need. The necessity for our soul's direction is that Jesus Himself draw near and go with us. We know sufficiently what that means. If we will let our minds and spirits reach out with a desire for Him. He will enter into our imagination. He will begin to enlighten our consciences, He will interpret life by the flashes of spiritual genius which are never present save through the illumination which He gives.

When in the actual energies of our life it becomes true that Jesus goes with us to interpret and point the road, then there is nourished amongst us first His sense of the supremacy of the values of the soul. There are forces round us which make the material loom so great that it almost overshadows the recognition of truer things.

But the steady witness of Christian experience must point to a loftier certainty, and through the Church there must be nurtured souls who in the turmoil of our present life shall carry the convincing fragrance of a sweeter knowledge. "Man doth not live by bread alone." Not by wealth, nor stored-up treasures, shall he win his own content. It is life that counts, with all its inner values of justice, and mercy, and brotherhood. They who walk upon the roads of life as men companioned by the presence of Jesus must bear witness to that truth. They must bring the constant corrective of His mind to all our aspirations and ambitions. They must teach us that the things we do must be so wrought that they shall minister to a more spacious life for all mankind, and that no bank ledgers, nor pride of commercial attainment, are of any worth in the ultimate reckoning unless through the things we labor over, and by the intricate marvel of our industrial civilization, we are building a human life which, in all its relationships, is being made more true, more rich, more kind.

If we appreciate through the mind of Jesus the value of life as above the lure of things, then we shall understand also the glory of His spirit of service. What are we here in this world for? How tragic is the mistake of lives which answer that question with shallow or false estimates! Our colleges in America were mainly built by men of spiritual vision who out of the things that they themselves had gained felt their responsibility to the coming generations of their people. Yet how many young men and women there are who go into the colleges, built and endowed by generous spirits who felt their social responsibility, and come away from them with nothing but the shrewd satisfaction of having equipped themselves a little more effectively to pursue their own ends. They in whose hands have been put the Excalibur of a knightly opportunity take that shining sword which they ought to carry on all high quests of chivalric service and turn it into a tool to hack and grub their own advantage. So also we may see men of maturer years, men who in the small things of

today are the masters of their communities, yet might be the masters of a nobler truth, who have no conception that they are in this world not narrowly to get, but in some great ways to give. But there is another spirit stirring, too. Whenever we meet it, we understand its beauty. It is the spirit which follows the voice of Jesus, who said, "I came not to be ministered unto, but to minister," and "He who shall be greatest among you, shall be servant of all." God be praised for the men in every walk of life—the lawyers, the physicians, the business men, the directors of great corporations, the men in public office—who as best they can, and with the growing light which the mind of their Master gives, are trying to interpret their time, their wealth, their very selves, in terms of stewardship, and are finding their satisfaction in the chance to serve, as Jesus did, the spirit of God's Kingdom in this world.

The spirit of God's kingdom! That leads us instinctively on to our third recognition of what it means to interpret our world through the mind of Him who will draw near to go with us on great adventurous ways of life. He teaches us, as we have said, the values of the human soul as above the selfish things. He teaches us the spirit of service. And all this He teaches us because He makes us understand that the world is God's. Before the difficulties and the seeming disillusionments of our world, often our faith fails and we forget that. We bear ourselves as though the world were not God's at all, but only a sort of mechanical complex in which the laws of its own obvious wisdom would prevail. We are not aware of a great reserve behind us, an eternal principle, which, like the stars in their courses, moves dependably on—a Spirit, transfiguring all things, and shaping them at last to work His holy will. By ourselves we should not know very clearly what God is. We might not feel Him very near. But the glory of our Christian heritage is that as we think of Jesus we find Him near. He goes beside us on the way. We look at Him, and more and more are confident that God can be interpreted in Jesus' terms. The God He trusted is the God whom we can trust. Life, both seen and unseen, must be what His experience found it. God above us, God before us, God within us, God's purpose and God's love making all things work together for good, if only we are faithful. This is the faith which sends us forth, undaunted, to be glad of the adventure of life.

FORMING AN INTELLIGENT INTERNATIONAL CONSCIENCE.

It has been truly said, by Mr. Elihu Root, that "a democracy which undertakes to control its own foreign relations ought to know something about the subject." Certainly the people of the United States need to remember that the inexorable facts of history have led us out of our supposed isolation. We are a part of the inseparable destinies of the whole world. Our domestic problems are bound up with world problems. Our future life in its most intimate aspects at home will be affected by our foreign relations; for foreign relations hold in their keeping the alternatives of peace or war, of prosperity or destruction. It behoves us then to see to it that this nation does not grope blindly forward with no intelligent forethoughtfulness; but shall increasingly carry into its foreign policies the clear understanding of a democracy which is educating itself in the light of facts.

A striking example of the sort of agency which can be most helpful in shaping an effective public opinion toward world affairs is the Foreign Policy Association, which has its national headquarters at 3 West Twenty-ninth Street, New York. It is "a group of Americans working to make an enlightened liberalism, shorn of catchwords, a more potent and dynamic force in American foreign policy. It believes that our political mistakes arise from apathy, uninformed prejudice and unwillingness to face realities. It believes therefore that two things are absolutely requisite to the development of a sound foreign policy for the United States:

"First: Study of all sides of every important international question affecting the United States.

"Second: Communication of the results of such study to as large a number of Americans as possible, that there may be a better public understanding of what our foreign problems are and of how they may be dealt with most effectively."

The informal way in which this Association began, and its very rapid increase in membership and in influence, show the vital quality of interest which its purpose kindles. It originated in a dinner discussion-group of about fifty editors, publicists and experienced students of international affairs, formed in the spring of 1918 for the purpose of "exploring and crystallizing latent interest in liberal democratic policies for which America stands in the great war and for which there is no organization at home." It was resolved in November, 1918, into the League of Free Nations Association, and the better to express its basic purpose, its present name was adopted in March, 1921. Now it brings together at its bi-weekly luncheon meetings hundreds of persons to hear the speakers who appear on its program, so that frequently the attendance has to be limited for lack of space to those only who send in their reservations early. Three examples will show the character of its gatherings. At the last one, there was a debate between Professor Hudson, of the Harvard Law School, and Mr. Raymond Robbins, on the advisability of the United States becoming a member of the Permanent Court of International Justice; at the next meeting, there is to be a discussion, led by an Englishman, a Frenchman, and a German, on the French occupation of the Ruhr; and for the meeting on the day after Easter,

Lord Robert Cecil is coming from England to speak on the League of Nations.

If citizens generally are interested in America's foreign relations, Christian men and women should be interested to a supreme degree. For there can be no effective preaching of the gospel of the Kingdom of God, nor any real belief in it, unless we are trying to learn what the facts of our modern world are upon which the ideals of Jesus need to be brought to bear. A Christianity which is to be saving must first of all be a Christianity which is intelli-

gent concerning the awful possibilities of war and international savagery from which we need to be saved. Christian leaders, both clergymen and laymen, could render therefore an inestimable service if they would organize in communities all over America associations dedicated to a free and earnest discussion of our foreign policy, especially in the light of Christian ideals. In such an effort Christians of every name could unite, and no more valuable basis both of Church and civic cooperation could well be found.

INTERNATIONAL RIGHTEOUS ACTION.

By the Rev. Thomas F. Opie.

WE the undersigned, in view of the present crisis in civilization, summon each and all of the officials to whom has been committed the government of the United States, to apply the principles of Jesus with unswerving integrity and determination to all domestic and foreign affairs of our nation."

This is the brief petition, signed by hundreds of the citizens of Danville, Diocese of Southern Virginia, which was lately presented to the Administration at Washington, by a delegation headed by the Rev. Malcolm S. Taylor, rector of the Church of the Epiphany, Danville, which had personal conference with the Secretary of State, Mr. Hughes.

The delegation was made up of representatives of Church, social, commercial, and other organizations, whose spokesman was Mr. Taylor. The petition, signed by hundreds of Danville citizens through the efforts of several hundred school children, who made a house-to-house canvass of the city, calls on the President of the United States to apply "National Righteous Action" to all affairs of State, applying the principles of Jesus Christ to national and international matters.

In a recent article in the New York World, a three-column space was devoted to this movement, and its promoters are hopeful that the enterprise may become nationwide and that communities and cities all over America may take it up. In part the World says: "The urge contained in the 'righteous national action' resolution that the principles of the Master and how they could be applied. (and the word Jesus is used preferably to 'Christ,' since the movement is irrespective of creed and denomination) has led to numerous inquiries as to just what he (Mr. Taylor, the founder of the movement) conceives to be the principles of the Master and how they could be applied. These he defines as follows: First, The sacredness of the individual in the eyes of Jesus and as enunciated by Him in His teachings. Second, The principle that all men are brothers. Third, Mutual service.

"He points to various Biblical passages in the New Testament to support his definition and in the Old Testament he draws an analogy from the seventeenth chapter of Exodus, wherein is depicted Israel in battle with the forces of Amalek, while Moses, on the hillside, invoked the aid of Jehovah that the Israelites, seeking to promote the Kingdom of God, might prevail. Moses, the Scriptural story relates, became tired of remaining in an attitude of supplication and his hands were held up by Aaron and Hur—and the latter two are compared by the minister to the ecclesiastical forces of today—and the laity, the analogy being further drawn that they should conscientiously encourage the leaders of the American nation for divine guidance in a critical moment in world affairs. His philosophy is that there is no problem in the world today which cannot be solved by prayer; that Christ was the greatest Leader the world has ever known and that the principles of His leadership can be safely followed; that they will be effective if applied with deep religious conviction. He has also given expression to the thought that there is an underlying predominating belief among many people that the time has come for a reversion to a practical application of the fundamental truths to be found in the teachings of Jesus—and that this dormant belief, once

given an opportunity for concrete expression, will flare up into a national movement."

In an interview, following the conference with the Secretary of State in Washington, Mr. Taylor said that Mr. Hughes was sympathetic and stated that he could see no criticism of the project as outlined by Mr. Taylor and the Danville delegation during the conference. With the formal petition went a letter which was to be mailed to every member of Congress, explaining in detail the Righteous Action Movement.

As indicative of the scope of interest in the movement, the delegation which went to Washington with Mr. Taylor included representatives from the Danville Ministerial Association, the Chamber of Commerce, Kiwanis Club, Rotary Club, Lion's Club, Wednesday Afternoon Club, Young Women's Christian Association, Young Men's Business Club, Professional Women's Club. Mr. Hughes heard the committee's spokesman with interest and "responded briefly by saying that no criticism could be made of the motives and the method of the delegation in emphasizing to responsible government officials human dependence upon the Christian principles, which, he said, must lie at the foundation of righteous governmental action, just as in the affairs of individuals." The delegation considered the mission worth while, and the promoters of the movement are hopeful that it may be cumulative in effect and produce actual results.

The originator of this unique movement is a Princeton graduate, was at the front with the Second Army Corps in the World War, is now rector of Epiphany, Danville, and, like leaders and observers all over the United States, senses continued chaos and the probability of another war on an even greater scale than the late terrific catastrophe, unless America comes out definitely and unequivocably in a Christian effort to restore balance and calm to a disordered world.

In the Saviour's matchless parable of the Good Samaritan, the Church (represented in the persons of both the "Levite" and the "Priest") "went by on the other side," while the man in despair, robbed and wounded and left half dead, had to depend upon "a despised Samaritan" for succor. If the Christian Church, and if Christian nations, and Christian individuals the world over, do not bestir themselves in the interest of peoples oppressed, wounded, robbed, defrauded, murdered—they will certainly merit the condemnation of generations yet unborn. Not only is it the plain duty of the Church to go to the rescue of nations and people left half dead on life's highway, but it is the pressing duty of the Church to stand guard, to clear the road of enemies of civilization everywhere—and to make the highway of life safe, comfortable and "Christian" for those that come after. Never was the world in more acute straits than now (not even when the recent carnage of diabolism and wholesale legalized murder was at its worst)—and Christian nations and the Church itself, may as well resign themselves to a veritable and continuing hell on earth, if desperate and immediate and concerted international and inter-racial efforts at adjustment are not launched soon—launched in prayer, in confession, in humility and in the throes of sacrificial consecration.

In the matter of international righteous action, never more needed than now, will the Christian Church "pass by on the other side?" God forbid!

RULE FOR SELF-EXAMINATION.

The late Archbishop Temple made the following rule for self-examination:

"Am I really what I ought to be? Am I what, in the bottom of my heart, I honestly wish to be? Am I living a life at all like what I myself approve? My secret nature, the true complexion of my character, is hidden from all men, and only I know it. Is it such as I should be willing to show? Is my soul at all like what my kindest and most intimate friends believe? Is my heart at all such as I

should wish the Searcher of Hearts to judge me by? Is every year adding to my devotion, to my unselfishness, to my freedom from the hypocrisy of seeming so much better than I am? When I compare myself with last year, am I more ready to surrender myself to the call of duty? Am I more alive to the commands of conscience? Have I shaken off my besetting sins?"

"The prayer offered in the morning should be lived throughout the day."—C. M. Sheldon.

OLD ST. LUKE'S CHURCH, SMITHFIELD, VA.

By Julia A. Brinkley

SET in a grove of venerable oaks on the road leading from Suffolk to Smithfield, in the historic section of Virginia, is the oldest church building in America. It has gone down in history under the name of "The Old Brick Church," but in more recent years it has been called "Old St. Luke's." Well may it be termed old, for it was built in 1632, when this great country of ours was in its infancy—only a few years after the white man had first set foot on American soil.

There are, perhaps, older Church organizations. The Cathedral at St. Augustine, Fla., is said to antedate Old St. Luke's by a few years, but the building has been destroyed by fire several times, and the one now standing is none of the original.

History reveals the fact that the early settlers brought little from the old country, for indeed their means of transportation were limited; but it required other than man-made vessels to transport the ideals and principles that were planted in the new world. The heart of man is capable of carrying to the uttermost parts of the earth that which never dies, while vessels of wood and steel can carry only that which perishes with the using.

Old St. Luke's still stands as a monument to the religious ideals brought to this country by our forefathers. The building was erected by Joseph Bridger, whose son, Colonel Joseph Bridger, was a member of the King's Council for the colony of Virginia. His remains rest under a slab in front of the rostrum of the church. While the building itself will, in the course of time, crumble to dust, the seed of religion planted on the spot will live as long as America lives—yea, as long as the world stands.

The bricks used in the building, according to history, were brought from England. The cement and mortar with which they were laid were made from oyster shell lime found in the nearby vicinity. It has become as hard as adamant, and has defied all who may have dared make hostile incursions in its surface. The elements themselves through nearly three centuries have spared the walls almost marvelously. Indeed the brick and cement have become so intermingled in their setting that it would be impossible to displace the one without tearing away much of the other.

Nature itself has endowed the setting with wonderful picturesqueness. The over-hanging oaks and the great hedges of boxwood present a picture which no artist could paint. This, with the stately old building, would impress one as being a combination wrought by the hands of God and man most fittingly. Upon entering the building the sacredness of its very walls seems to assert itself, and indeed the most sordid could but feel that they were on holy ground.

This sacred edifice was reshelved in the eighteenth century, and again in the nineteenth—about 1838. During the Revolutionary War, General Tarleton's troops were stationed beneath those oaks near the walls of Old St. Luke's. The Virginia Militia in the War of 1812 encamped around it. Brave men in gray who fought in the War Between the States held many a war council in the grove near the old church.

From the days of the Revolutionary War until about the middle of the nineteenth century the church was but little used. In spite of this neglect, however, the grand old walls stood a monument to the cause for which it was erected awaiting the time when some kind hand would restore its weather-beaten roof and reopen its doors for public worship. In 1838 Rev. David Barr, rector of the church in Smithfield, about five miles away, undertook its restoration, and although he experienced many difficulties for lack of funds, he took up the work with great enthusiasm. Before it was completed, however, he left this field and went to Washington, D. C., and the duty of its completion devolved upon his successor, Rev. G. G. Scott, and the vestry of the Smithfield church. The old vestry book show that the funds used in the restoration of this church came from many sources. Subscriptions came from nineteen States, and workmen gave their labor.

Old St. Luke's today is beautiful in its antiquity, both within and without. Its round, elevated pulpit; its high-backed benches, all mahogany, hand-carved, are constructed in old English style. While its stained glass windows, twelve in number, one of which was brought from England about two decades ago and placed as a memorial to the good Queen Victoria, are modern in the making, they lend to the original design of the building enough of the present to link it beautifully and harmoniously with the glorious past.

"Oh, hallowed walls of olden days,
And specimen of strength that stays
The mighty hand of sweeping Time—
That stands in majesty sublime.
We read the past, the future see
Of Christianity in thee."

THE EPISCOPAL CHURCH AND CHURCHES OF THE NEAR EAST

A STATEMENT FROM BISHOP GAILOR.

It will be remembered that the provision of opportunities for the better education of the clergy of the Near East and the creation of a closer contact with them was a subject that was sympathetically considered by the General Conventions of the Church in 1830 and 1844. In fact, a Missionary Bishop for the Near East was appointed later on, but Turkish opposition made the work practically impossible.

For many years, a number of our parishes have given their Good Friday offerings for the Jerusalem and East Mission, and our interest in this service was greatly increased by the very interesting and illuminating report made by the Reverend Dr. Emhardt, who was sent by the Council to investigate conditions last year.

At the recent meeting of the National Council, a special Committee was appointed to consider the report of Dr. Emhardt, and this Committee brought in the following resolutions, which were adopted by the Council:

Whereas, Recent events in the Near East have brought to the attention of the Christian world the need of a closer cooperation between the Near East and the West; and

Whereas, The Eastern Orthodox Patriarch of Constantinople and Antioch, and the Armenian Patriarch of Jerusalem have requested the appointment of a chaplain who shall assist in guiding the educational movements within their theological seminaries, and the Anglican Bishop of Jerusalem urgently pressed the need of such representa-

tion before the two Houses of the General Convention; be it

Resolved, That we hereby approve the principle of appointment of chaplains, for educational and other acts of cooperation, to the Churches of Europe and the Near East, when so requested by their governing bodies; and be it

Resolved, That we recommend the appointment of such chaplains as soon as provision can be made in Constantinople, Jerusalem and Beirut, in the order named; and be it

Resolved, That we recommend that the President of the Council be authorized to request the people of the Church to make their offerings on Good Friday to be, at the discretion of the Council appropriated among the Jerusalem and East Mission, the maintenance of the work hereby approved, and the Near East Relief, provided that organization will discontinue solicitation through the Church Schools and Woman's Auxiliary during Lent; and be it

Resolved, That the National Council authorize the Executive Secretary of the Department to assign one of the present officers of the Department to the direction of this work in addition to his other duties.

It is my privilege to call the attention of the Church to these resolutions, and to make the suggestion that the Good Friday offerings this year shall be applied as far as possible to the purpose indicated in the resolutions here presented, it being clearly understood that the Council cannot commit itself to any further expenditure for this purpose, but is willing to have these special offerings so appropriated.

THOS. F. GAILOR,
President, National Council.

THE CALL TO THE MINISTRY

By George A. Trowbridge

TO begin with, I take it this question applies strictly to those people who believe in the reality of Christ's presence in the world today, the importance of that divine presence in the lives of individuals and the necessity of His teachings and spirit being applied and realized in modern society.

There are many things to be considered in the choice of one's life work, and first and foremost I would ask, Do you feel a prompting towards it? It is becoming increasingly realized that each man is especially fitted for one particular kind of work—and to avoid misfits in the future, more care must be taken in a man's choice of vocation. Those of us who believe in divine guidance feel that God has some particular work for each man to do, and that it is up to him to be sure that he has discovered and is doing that work. Let it be understood—it is just as important that a man feel an inner urge to go into business or a lay profession as it is that another feel it his privilege and duty to enter the ministry.

The impulse to the ministry comes in a two-fold manner. It is recognized rationally and emotionally, in varying degrees and at various times according to the individual. The emotional urge is mystic in quality and hence difficult to describe, though it is clearly and forcefully felt in most cases. Let me quote from the letter of a close friend of mine in which he describes this mystical element. "I asked God to speak to me and tell me if it was His will for me to go into the ministry. For a long time I remained on my knees trying to listen and praying for sufficient faith, when at last, all of a sudden, without any conscious effort of my will, I became filled with what I reverently believe to have been the spirit of the Living God—my whole body seemed to expand in every direction, yet without any feeling of pain—rather a delicious sense of well-being which took possession of all my senses so that I didn't think or move, but just became filled with strength—it was the most wonderful thing I have ever known and makes me absolutely sure that the decision was the right one." Needless to say, this person is now in the ministry, but some less fortunate must await such direct divine sanction until after the choice has been made and acted upon.

But man as a reasoning person feels it absolutely necessary to justify his choice of a vocation at the bar of reason. What are some of the rational justifications? One of the foremost is the tremendous need for men in the ministry. The law, medicine, business, etc., are jam crowded with people fighting tooth and nail to rise to the top of their vocation. We would undoubtedly have better men in the seminaries and later in the active ministry if this condition prevailed in the Church, but alas, it is far from the case. Let me sight one instance of the need which has been brought to the attention of the students of this seminary within the last few days. The missionary district of Eastern Oregon, with an area of 67,000 square

miles, equivalent in size to the States of Massachusetts, Rhode Island and Connecticut combined, has at present one Bishop and two clergy of the Episcopal Church. The need for men simply to act as spiritual pastors and advisers to those whom the Church has already won in this new field is in itself great—how is the kingdom ever to be spread further in regions like this while such conditions prevail?

Every intellectual, red-blooded, sincere Christian has as his ideal, to be of the greatest possible service to mankind. No man in the ministry need preach to empty pews—if he has the "stuff" to give them; if he preaches simply and earnestly, with conviction back of it, he can reach in this way alone hundreds and thousands of people. If his sympathies are broad and deep, he can live in close personal touch with many hundreds of people. By his influence he can comfort, cheer, inspire, guide and help countless needy people. The minister can be, and often is, the real moulder of public opinion, and as such, plays an indirect but important part in the betterment of political and social conditions.

The objection is raised that the Church cramps one intellectually; or that by its hierarchical organization it limits one's activities and puts a ban on the free scope of one's endeavors. So far, in my brief experience, I have not found the Church insisting on my believing a single thing at which my intelligence revolts, and I have noticed that those who have the capacity for clearest thought are not the ones most oppressed by what appears to be an unyielding dogma. Unfortunately, the layman's idea of what the Church requires its clergy to believe is often uninstructed and totally incorrect. The Church leaves many questions open, to be interpreted by each as he sees fit. What it does require is a deep and sincere faith in the Lord Jesus Christ and a burning desire to spread the gospel. The man who thinks himself heretical and advanced in his views often finds that he is merely in possession of but half the truth. The Church has, and always will find within its ranks, some of the most intellectual people of the age. The minister can, and must, spend his life in unremitting study. It offers to the scholar a chance to wander in interminable fields of stimulating interest.

As I see it, what has kept many of the best men of our generation from entering the ministry is exactly what has caused most of those of us who are here to enter the ministry. It is because we feel that the Church is not reaching the masses that she can and ought to reach; that much of the religion of our forefathers is not real or vital to us in its present form, but needs recasting and reinterpreting; that form has, in too many instances, taken the place of vitality; and that Christ has not been presented to this generation in an adequate or convincing manner; it is because of this, we wish to devote our intellects, our energies, our lives, to the bettering of conditions within the Church for the furtherance of God's Kingdom upon earth.

A TOUCHING APPEAL.

I have lately become interested in the story told me by Associate Deaconess Marie Gallison, of Cambridge, Mass., a friend of the late Dean Hodges, of the actual physical needs of the German Deaconesses in their home and hospital at Kaiserswerth am Rhein, and she asked the privilege of making an appeal through your columns in behalf of those Deaconesses, remittances (in dollars, not marks) to be received by your paper and sent directly, if you will, Direktion der Diakonissen Anstalt Kaiserswerth am Rhein, Germany.

Boyd Vincent,
Bishop Diocese of Southern Ohio.

Will America Help?

About one hundred years ago, in a wholly Catholic community, Theodore Fliedner founded in Kaiserswerth near Duesseldorf the first Protestant Deaconess Institution in the world. He was poor, therefore went to England to collect money. There he formed a friendship with Elizabeth Fry, the angel of the prisoners. Florence Nightingale heard of him, came to Kaiserswerth, studied there and was inspired. One of the first great American women, Margate Fuller, friend of Alcott, Thoreau and Emerson, was inspired by the Deaconesses of Kaiserswerth.

Kaiserswerth is the cradle of modern nursing, the mother of all Protestant Deaconess Institutions the world over. Fliedner came to America and founded here the first Deaconess Hospital, the Passavant in Pittsburgh, and the Milwaukee Hospital. The Mary J. Drexel Home was put on

its feet by six Kaiserwerther Deaconesses.

The Fliedner Institutions appear almost like a village, because with hospitals he invariably founded schools. In Kaiserswerth there is the Mother House where the Deaconesses live and the young ones are trained. Then there are five rest homes for the aged Deaconesses, and hospital for the sick ones. There is a hospital for men, women and children, and a training school attached to it. There is a home for old ladies, and a very large one for infirm, crippled and old women, and a smaller one for men. Then there is an insane asylum. There are three orphanages and a large training school for teachers of all grades, a horticultural school, a school for social service workers, a rescue school for girls who have gone wrong, and a school for girls whose home circumstances are such as to prevent the normal development of the child. Then there is a psychopathic institution.

Before the war the Kaiserswerth derived its income from nominal fees and bequests, but principally from love gifts, by the Imperial and Royal families, the aristocrats and those capitalists who hoped to receive a title by giving bountifully.

The fall of the Mark has destroyed the fees and bequests. The revolution has swept away the lovegifts. Some of the capitalists still give. The invasion of the Ruhr has made their giving impossible. Kaiserswerth is doomed unless foreign countries help. The Protestant countries of Europe are helping. Switzerland gives a little. Sweden helps much; Finland, Denmark and Norway

a little. Holland helps. What will Protestant America do; will it help? A Deaconess House in Rotterdam lately sent 75 gulden to Kaiserswerth which the Deaconesses saved by not eating meat for a month.

Will America allow Kaiserswerth to go under? Kaiserswerth—which inspired Florence Nightingale? Kaiserswerth—which made its influence felt in all Protestant countries! Kaiserswerth—which had hospitals and schools before the war in Smyrna, Beirut, Constantinople, Jerusalem and Alexandria? Will America allow these Deaconesses, who teach the poor and nurse the sick for the love of Christ, to perish? These devoted women face their starvation cheerfully and uncomplainingly, singing hymns of praise to God. Will America allow this daily example of Christ to perish?

The fall of the Mark makes it easier for us to help. If every Protestant Church in this God-blessed country would be willing to give \$5, these Deaconesses, who give of their scanty meals to their patients in order to save them, would again have milk. They would have fats in their food. Their bread rations and vegetable ration need no longer be cut down. They even might have meat occasionally. Whatsoever you do for one of these, you do for Me. Who will give to Jesus?

Send all checks to W. H. R. Schultz, No. 295 Madison Avenue, New York, because he is authorized to receive money.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

IS IT WORTH WHILE?

Mr. Editor:

As you come out of St. Jude's—in a distant city—you are handed a mimeographed, typewritten sheet telling about all the services, regular and special, and closing with a paragraph entitled, *Doings This Week*. As a type and sample it seems worth while to print this paragraph in full:

"Monday, all day, sewing by the Missionary Chapter. Lunch will be served every Monday by the members of St. Margaret's Class of the Church School at 25c, all the proceeds to go to the Lenten Offering. There is nothing dead about the Missionary Chapter. Compared with their meetings a boiler factory is a sylvan retreat. Monday, 5:45 P. M. Supper for Church School teachers. Important for every one, because there will be no supper in April. We may have a speaker. **Monday Evening**, G. F. S. Seniors, G. F. S. Juniors, Boy Scouts and Neighborhood Club. Monday is an awful day in the Parish House. Certainly no more permits for that day will be issued. **Tuesday Evening**, Basketball. **Monthly Meeting** of St. Hilda's Guild. Now, the Shocking News! Every Wednesday promptly at 2:50 P. M. dancing instruction for women. Husbands, where are you? The rector confesses he is helpless. The cost is 50c a lesson. Promptly at 4 o'clock dancing class for the Candidates, G. F. S. The children, we hope, will have a May Festival of games and dancing. **Evening**, the **Monthly Meeting** of the Altar Chapter. **Thursday Evening**. Pages of Sir Galahad. Also Girls' Club Friday afternoon, Candidates, G. F. S. **Saturday Morning**, 10 o'clock, Lads of Sir Galahad. There, that is all the news we have room for. This parish is no place for any one seeking a rest cure, is it?"

All this work is doubtless good, and I suppose that if one likes this sort of statement, this is the sort of statement one likes. You feel the throbbing pulse of "efficiency." You feel the urgent thrill of "putting it over." You feel the nervous atmosphere of "hustle." You feel the driving ambition of "getting there."

But the question is where will they be when they "get there?" Some idea of where they will be may be found in the atmosphere that pervades the over-familiar tone of "Babbitt." The mistake our rector makes is in thinking that energetic work must be associated with such an atmosphere of hustling. Was there ever a man more full of energy than St. Paul? Yet in nothing that is said of him and in nothing that he said is there any lack of fine

dignity or any lowering of the high tone of earnestness and resolute accomplishment.

JAMES H. DILLARD,
Charlottesville, Va., March 8, 1923.

RESERVATION OF THE SACRAMENT.

Mr. Editor:

I have recently read the interpretation by "High Churchmen" of the rubric in the Communion Office with reference to the consumption of the Consecrated Elements after Communion, justifying Reservation for purposes of Adoration, and also the interpretation of "Low" Churchmen with reference to the rubric "none shall be admitted to the Holy Communion until such time as he be Confirmed or be ready and desirous to be Confirmed. I doubt whether the great majority of Churchmen who are neither "High" nor "Low," "Broad" or "Thin," would agree with either interpretation. Those who insist upon the legality of Reservation for adoration say the rubric was intended to prevent the desecration of the Consecrated Elements which prevailed during the seventeenth and eighteenth centuries in many places. Perhaps this may be true, but under the ruling of a majority of our Bishops who are truly Catholic the legality at present is very doubtful. The interpretation of those who say that the rubric with reference to Confirmation was intended only for our own people is also very doubtful. When Confirmation was instituted there was but one Church, the Apostolic and Catholic Church. Churchmen are those who are satisfied with the historical position of the Church with reference to government and doctrine, as we find that position in the Prayer Book and Canons of the Church. How can any one read the New Testament and the Prayer Book and say that the ideal of either is that there should be a lot of different denominations, teaching different doctrines, and having different governments? The so-called "High" Churchman is not satisfied with the Prayer Book service or doctrine. He wants prayers to the Blessed Virgin Mary, he approaches or teaches Transubstantiation with reservation and adoration of the elements. He insists upon confession to the priest. He has other service books which he uses often in connection with the Prayer Book in the Church services. He prefers the word "Mass." The so-called "Low" Churchman thinks that the ministry of all Protestant denominations is as regular and valid as the Apostolic ministry and does not lay especial stress upon Baptism and a spiritual and sacramental presence of our Lord in the Holy Communion. The so-called "Broad" Churchman explains away much of the New Testament and often is very hazy in his mind about the Virgin Birth and Deity of our Lord Jesus Christ. The Churchman is very well satisfied with the doctrine and services of the Church as contained in the Prayer Book, also the position of the Church as contained in the Canon, viz: that the New Testament shows a three-fold ministry of Apostles, Presbyters and Deacons, afterward known as Bishops, Priests and Deacons, the Bishops being the successors in the Apostolic Office. The Churchman believes in the importance of Baptism as giving citizenship in God's Kingdom, Confirmation as being the normal method of conveying the Holy Spirit through faith in our Lord and ratifying the baptismal vows, and that a spiritual and sacramental Presence of our Lord is conveyed to the believer through faith in our Lord in the Holy Communion. Christian unity is in the air today and is being much discussed. A united Christianity would be the greatest thing in the world, as a divided Christianity means great economic waste, and lack of real fraternity, love and charity. Exchange of pulpits and patting each other on the back between all the modern Protestant communions has not brought about Christian unity, neither will we hasten Christian unity by compromising the historic position of the Church as found in the Prayer Book and in the New Testament. We should speak the truth in love and charity. We are the custodians and stewards of a great treasure when the Christian world gets ready to accept it. With reference to the Holy Communion Bishop Paret said his custom was that if any Christian presented himself or herself at the altar he gladly gave them the Holy Communion. This has always been my custom. He did not think we had a right under the law of the Church to go further than the Prayer Book, "Ye who do truly and earnestly repent," etc. It would seem that all Churchmen would do well to be loyal to the Prayer Book in government and doctrine. That is our standard.

HOWARD GLISON ENGLAND.
Washington, D. C.

Ninety per cent of the cadets at the United States Military Academy, West Point, are members of some Church. The Protestant Episcopal Church has the largest number, the Roman Catholic and the Methodist Episcopal are tied for the second place, and the Presbyterians rank third.—Ex.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

OBJECTIVES OF THE LEAGUE.

Christian Fellowship.

LAST week we discussed the first objective of the League, namely, To unite its members in Christian worship. We now address ourselves to the second: To teach its members the joy of Christian fellowship. It involves repetition to emphasize this thought. The vigorous familiarity of present-day adolescents, the absence of a chaperonage which attempts any supervision or oversight, have developed a camaraderie which is absolutely modern. The war period only accentuated a growing intolerance of Victorian conventionalism which was often insincere and absurd. We never do a thing by halves in America, and even the least critical will be forced to admit that the "all-white-and-kin" social contacts of the training camps and their environs, the canteens and hostess houses, etc., had a strange and somewhat regrettable influence on our young women. This testimony does not come from the clergyman alone, but from the high-toned soldier boy who returned from overseas and was startled and depressed by a number of changes which he seems not to have understood or anticipated.

Over against this, the monastic ideal has long dominated the Church. We have boys' clubs and girls' clubs, and to-day, although education through the secondary schools and into the colleges is overwhelmingly co-educational, we have no national society in the Church which affords a common meeting ground for the adolescent age.

We return to the vicious circle: Is the Trouble With the Church? Or is the Trouble With the Young People? Are they mutually culpable? Or are we simply in a stage of transition? Certain it is that whatever be the impelling cause, a remedy must be sought. The Y. P. S. L., starting from a devotional centre, offers more promise than any society heretofore conceived. In the last analysis, the reality of religious commitment is the safest form of chaperonage. It is instinctive, and self-imposed; not external, arbitrary, and frequently an empty name. We believe that it is possible for the adolescents of both sexes to have a good time socially without indulging in forms of entertainment and amusement which are hectic, feverish, and sometimes dangerous. The Episcopal Church has never been accused of narrowness on this side of her life. Abuse is not held to be an argument against legitimate use. The fellowship and recreational side of the League's life can be vigorous and aimed to develop a sense of social solidarity which builds morale. Pageants, hikes, summer camps, parties and masquerades suggestive of the various days recognized in the secular calendar, offer sufficient variety of opportunity. We have largely forgotten that Christianity extends through the week, that the Church has a positive responsibility to supplant undesirable activities by offering a meeting ground for her young people on a different plane. This in itself constitutes a challenge. The normal boy or girl will choose a healthy type of diversion if he is not driven into the streets by parental indifference and Church neglect. Comradeship is the keynote. "Pal" may be frowned upon as slang, but it connotes a very healthy and sweet relationship. Societies of adult membership usually have to resort to a variety of methods to break down petty walls of social cleavage, stilted convention and insular prejudice. But young people are naturally gregarious, instinctively good mixers, and in this enlightened day free from the chilling rigidity which comes from an over-valuation of the unimportant things in life.

Some Leagues have been so insistent on the development of this *esprit de corps* that they have called themselves the Young People's Fellowship. Certainly that society fails which develops cliques, draws rigid social lines, or brings into the Church the imperfections of the common life of our own day. Let the young people become articulate on this subject.

The following program, while not of very recent date, gives an idea of how some of the League in the Province of Sewanee are outlining their programs by the month, and including, as part of the monthly program, certain "services" which follow, as near as possible, the "Block system." This program for the month of November provided that the service of its members should be in the field of the community.

St. Paul's Y. P. S. L., New Orleans, La., Program for November.

Friday, November 3—Regular meeting, 7:30 to 9 P. M.

Papers on "Faith Healing."

Scripture lesson, Matt. 17:14-27.

Sunday, November 5—Corporate Communion, 7:30 A. M.

Friday, November 10—Regular meeting, 7:30 to 9 P. M.

Talk on "Faith Healing."

Scripture lesson, Mark 5:21-34.

Saturday, November 11—Entertainment at Seamen's Institute.

Sunday, November 12—Visit Home for Incurables; meet at Church at 3 P. M., or at Home 3:30 P. M. (Service was held, young people taking all but benediction, absolution and sermon.)

City-wide meeting at Trinity Church, 6 to 7 P. M.

Friday, November 17—Regular meeting, 7:30 to 9 P. M. Papers on "Should the Christian of New Orleans accept the Negro as a Social Equal?"

Scripture lesson, Luke 10:21-42.

Friday, November 24—All meet to prepare for Rummage Sale instead of regular meeting.

Saturday, November 25—Rummage Sale, 3 to 8:30 P. M.

Service in Five Fields Reported at Sewanee Summer Conference—1922—By Thirty-five Leagues Represented.

Parish.

1. Christmas party for Church School.
2. Easter Entertainment.
3. Leaders for Mission Study.
4. Members Choir.
5. Teachers for Church School.
6. Assisted Rector and Parish organizations in any way.
7. Membership Campaign.
8. Church Welcoming Committee.
9. Furnished paint and labor on remodeling Parish House.
10. Saturday Market—Saved half as Easter Offering.
11. Bought equipment for Church School.
12. Painted scenery.
13. Conducted meeting for Woman's Auxiliary.
14. Assisted in Daily Vocational School.
15. Ushers and Ocolytes.
16. Solicited subscriptions.
17. Paid children's way to Church School.
18. Party for Choir boys.
19. Made Crosses for Palm Sunday.
20. Assisted with Rummage Sale.
21. Pageants.
22. Lawn Fete.
23. Regular serving of Dinner.
24. Altar Guild.
25. Lenten Choir.
26. Lenten Evening Service.

Community.

1. Visited old men at Alms House.
2. Musical program for Old Ladies' Home.
3. Basket of food for needy.
4. Carols at Christmas.
5. Party for foreign-born girls.
6. Partial care of family.
7. Hospital Work—
 1. Children's Home.
 2. City Hospital.
 3. T. B. Hospital.
8. Christmas tree for needy.
9. Parties for friends.
10. Attended Federal meeting. Interdenominational.
11. Visited Marine Hospital.
12. Entertainment at Waif's Home.
13. Service at Waif's Home.
14. Service at Seamen's Home.
15. Furnished callers at Old Ladies' Home.
16. Collected magazines for Prisons and Hospitals.
17. Binding stories from magazines.
18. Regular visiting at Community House.
19. Services in Prisons.
20. Service at Easter in Hotel.
21. Song Service in City Parks.
22. Teaching in City Mission.
23. Entertainment for Children's Playground.

Diocese.

1. Party for children in Institution.
2. Contributed to building of Church Home.
3. Worked for Orphanage Picnic.
4. Worked for Bishop's Van (Kentucky).
5. Shower to New Ministers. Diocesan Mission.
6. Furnished volunteer playground worker.
7. Gave Bishop's chair to small mission.
8. Extension work of Y. P. S. L.
9. Sent two boys to Orphanage to play with boys.
10. Furnished Parish room in Orphanage.
11. Offertory Plates to Mission.
12. Helped with books and chapels for Diocesan Mission.
13. Gave chimes and motor boat for Camp Allen.
14. Helped with Diocesan Paper.

(Continued on page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, EDITOR.

NEW YORK CITY MISSIONS MAKES INTERESTING DISPLAY OF ITS WORK.

From March 1, for two weeks, two large "show windows" at the Church Missions' House, corner Twenty-second Street and Fourth Avenue, have been given to the New York Episcopal City Mission Society, for an "exhibit." There are City Mission Societies, or allied work, in twenty-two large cities, and New York's may be taken as a "specimen" Society.

Here the passers-by will see a large map of the City, with all the Hospitals, Prisons, Chapels, etc., marked, where the Society has chaplains or lay workers in charge of the Religious and social welfare work for all Protestants. There are charts with pictures and information on different phases of the work, such as Goodwill Industries, Convalescent work, institutional work, parish work in three chapels—two for Negroes and one for Italians—and Ellis Island. There is a small radioscope, holding fifty more pictures and giving many other details of the work. And an attractive "display" of the various kinds of helpfulness.

The Society's annual report for 1922 is just published, and a copy will be gladly sent to any one sufficiently interested by this presentation of the work to the eye to write its Headquarters, 38 Bleecker Street, or telephone Spring 0898, and ask for one.

Many people who have known in a general way of the work of the Society have exclaimed, after hearing more in detail of it, "I did not realize the City Mission Society did so many things!"

This exhibit is an endeavor to help people who pride themselves on being informed as to the work of the Church, to know accurately more about the Society's work, which has developed considerably in the last few years. The extension of this type of work throughout the country has gone on so quietly that few realize how enthusiastically the City Mission idea has been received by Church people in many cities during the last decade, which has resulted in the initiation of similar work to that which has been done for so many years in New York, Philadelphia and Boston.

A TWENTIETH CENTURY CATHEDRAL.

As the centuries come and go they bring with them their own peculiar styles in the way in which man dresses himself, and also in the method which he adopts for housing his family, and the kind of building in which he seeks his God.

It was a far cry from the cave of old, in its rocky caverns to the great castle of the middle ages, which brought the stones from under the ground and piled them up on top of it.

It is another long step from that feudal castle with its defensive walls and roads, its cumbrous draw-bridge, and heavy gates and huge fireplaces, to the modern, luxurious home of today with its lighting and heating arrangements and open sleeping porches.

In something like the same way has the housing of the Christian Church emerged from the underground catacombs of Rome, first into the magnificent, but dark and massive cathedrals of several centuries ago, and more recently into the modern Church with its parish house, and Sunday-school rooms attached, and sometimes its gymnasium and swimming pool as well.

It is our brethren of the Methodist Episcopal Church, however, who are making the first really distinctively twentieth century contribution to the architecture of sacred buildings. It is characteristic that this innovation should come from this particular branch of our Christian brethren who are recognized as the most energetic and progressive in their methods. It is also significant that this building should be erected in the city of Chicago, which is so essentially American, in its growth, its bustle, and large-hearted energy.

In the midst of its business district is now being built a "skyscraper" Church, which, when completed, will be twenty-one stories high. The first floor will contain stores and elevators carrying persons to the upper stories. The

second floor, and the next three or four stories will contain the Church proper with a seating capacity for thirteen hundred persons, and immediately above it will be the rector's study, secretary's office, and Sunday-school rooms. The remaining stories will be devoted to business offices, with all the conveniences and comforts of a modern building for that purpose. The whole will be surmounted by a beautiful steeple, with chimes, rising to a height of 556 feet above the street level, thus making it one foot higher than the Washington Monument, which has so long held the distinction of being the highest building in the country.

It is planned to hold services at noon every day throughout the year, and to carry on the charitable and social activities of the Church in the very heart of the business section of the city, and literally surrounded by secular workers.

This whole plan at first is startling in its newness, but if we go back to the life of our Saviour we will find that, like so many modern things which seem to be entirely new, it is only getting back to His methods.

He made His home in the industrial city of Capernaum, and not in the Cathedral town of Jerusalem. His sermons were on the street corners, and at the boat-landings: His similes and illustrations were almost invariably drawn from the busy life of the working people by whom He was surrounded; His companions were not theologians and scholars, but workers. So in bringing His worship and His activities back to the centre of industry, the Church is but returning home.

CHILD LABOR IN THE WEST.

We have heard so much about child labor in the South that the following report from the Michigan beet-fields comes as rather a surprise, since we had supposed that this social evil had been stamped out in the progressive West.

The fact that this form of industrial exploitation exists in Michigan in no way excuses it in the South, but rather gives us an added reason to try to suppress it.

The United States Labor Department says:

In the families studied, 67 per cent. of the children between six and sixteen were found at work in the sugar-beet fields. One-fourth of these child workers were less than ten years of age, and only one-fifth had reached the age of fourteen years. Three-fourths of the boys and three-fifths of the girls of these ages had helped in the beet fields in 1920, as had 70 per cent. of their mothers.

Family labor for the summer work in the Michigan fields was secured by agents of the sugar companies from Detroit, Chicago, Ohio cities, the mining districts of West Virginia, and even from Texas and Mexico. The opportunity for utilizing the work of women and children in the beet fields was held out by the agents as a special inducement. One father, a miner from West Virginia, who said that he had come to the beet-growing country because his children were too young to work in the mines, but could help "in beets," had all four of his children at work in the fields, the oldest twelve, the youngest only five years of age. Among the laborers' families nine out of ten of the mothers having children under six years of age worked in the fields, and practically half the children under this age were usually taken by their parents to the fields. The babies were sometimes kept in boxes or baskets without shelter of any kind. Only half of the young children who were left at home were cared for by adults. A few were cared for by brothers or sisters less than seven years old, and some had no caretakers in the house. The mothers worked long hours in the fields and did housework in addition. So long as the theory of payment for the beet-field work is in effect that of a family wage, it is not to be expected, the report states, that the children will be kept in school regularly or the mother withdrawn from the field to care for her children and the home.

Contract laborers are usually assigned as many acres on which to thin, hoe and harvest the beets, at a fixed price per acre, as they and their families together can take care of. Thinning is a process which must be done before the beet plants grow too large and therefore is usually performed under pressure. The family working-day at this time was found to begin about 6 A. M., continuing with the shortest possible time for meals until 6, 7 and sometimes 8 or later in the evening. Over a fourth of the children reported eleven to fifteen hours' daily work in the fields.

Church Intelligence

Two Dioceses Go Over the Top.

Announcement has been made by the National Treasurer, Lewis B. Franklin, that the Diocese of Virginia has paid in full its 1922 quota for the General Church. The statement sent out by the Treasurer after the closing of the books for 1922 showed that Virginia had paid \$22,844 less than its quota. This amount has since been paid, and assurance has been given that the 1923 quota will be met. There are now two dioceses which have paid their 1922 quota in full, Virginia and West Virginia.

Wm. Hoke Ramsaur Memorial School In Liberia.

The Woman's Auxiliary to the National Council as represented by the women of the Province of Sewanee, undertook, while at the Triennial, at Portland, Oregon, to raise the sum of \$10,000 during the ensuing Triennium for the building of the William Hoke Ramsaur Memorial School in Pendaimi, Interior Liberia.

The late Mr. Ramsaur was a native of the Province. He was born and reared in North Carolina, and it is but natural that the Church in the South should wish to honor his memory and to help carry on the work which he so well began.

The Committee appointed to have charge of this Memorial consists of Mrs. Wm. P. Cornell, Columbia, S. C., Chairman; Miss Emma J. Hall of Charlotte, N. C., Treasurer, and Mrs. Wm. E. Haskell, of Columbia, Ga.; Miss Claudia Hunter, of Henderson, N. C., and Miss Margaret Weed, of Jacksonville, Fla. The Committee is already hard at work and they report great interest and cooperation shown by the women of the Church.

Chairmen for the Dioceses in the Province are being secured. The following have already been appointed: Kentucky, Mrs. Harry Musson, Louisville; Tennessee, Mrs. Otey Walker, Franklin; North Carolina, Miss Emma Hall, Charlotte; South Carolina, Miss Henrietta P. Jersey, Charleston; Upper South Carolina, Mrs. T. H. Fisher, Columbia, and for the Colored Branch, Mrs. H. H. Mobley, of Columbia.

A biographical sketch of the Rev. Mr. Ramsaur and a suggested Program for meetings on the Memorial may be secured from the Committee and a leaflet on the Plans of the Committee and of the proposed School will soon be available.

Plans for Boyhood Building: A Conclave of the Order of Sir Galahad.

Plans for the launching of a "Boyhood Building" movement of nationwide scope were developed at a conclave of the Order of Sir Galahad of the Diocese of New York, which was held in the Church of the Epiphany, Manhattan, on the evening of March 5. An event of unique interest in itself—picturesque and inspiring because the full regalia, flags and pennants of the Order were used at the gathering; and dignified by reason of the invigorating sermon which Bishop Gailor, President of the National Council, preached to the splendid outpouring of the youth of the Church; the

occasion had a wide significance in the fact that it marked the first step in an effort of real value to the progress of the Cause.

One of the increasing difficulties facing the leaders of all the churches is the tendency of boys and girls alike to slough off in their active participation in Church affairs following their confirmation. As though confirmation constituted in effect a graduation, there are signs in all parts of the country that at this time when our young folk should become of the greatest use to the Church their activities in its work in large measure cease. This tendency was discussed at length at the Portland Convention, and the outcome was the adoption of a resolution authorizing the creation by the National Council of a commission which should take into consideration ways and means of holding the boys of the nation to their religious obligations. In other words, as the movement is explained by Dr. Gardiner, Executive Secretary of the Department of Religious Education, the aim is "to prepare the boyhood of today to assume the duties and responsibilities of the manhood of tomorrow." Strong, active leaders among the laity of the Church are needed, the ministry must be recruited, and, generally there must be trained up to meet world conditions a race of boys fit to assume the duties and responsibilities of Christian citizenship.

The Commission authorized by General Convention has now been appointed under the Chairmanship of the Rev. Ernest J. Dennen, Archdeacon of the Diocese of Massachusetts. As is known within the Church are such organizations as the Order of Sir Galahad, the Boys Scouts, the Brotherhood of St. Andrew, the Knights of King Arthur, etc., all of which are doing splendid work along the lines of developing Christian manhood. It happens that Archdeacon Dennen is the founder of the Order of Sir Galahad, and the present head of the organization; and, accordingly, this diocesan conclave of the Order, which was held in New York on the evening of March 5, was made the medium by the Archdeacon for outlining the tentative plans of the Commission on Boyhood Building for discharging the task which has been entrusted to them.

The plans of the new Boyhood Building Commission do not contemplate the creation of any new organization, but rather a coordination of the work of those organizations which are already in existence and the development of increased effort on the part of all of them toward the end for which the Commission was appointed.

Following is the complete personnel of the Commission, which will work in conjunction with Dr. Gardiner, Executive Secretary of the Department of Religious Education; the Rev. Ernest J. Dennen, Chairman, Boston, Mass.; the Rt. Rev. W. B. Stevens, D. D., Los Angeles, Cal.; the Rev. Samuel Drury, L. H. D., Concord, N. H.; the Rev. Remsen B. Ogilby, D. D., Hartford, Conn.; the Rev. Gordon M. Reese, St. Louis, Mo.; the Rev. Herbert L. Johnson, Phoenix, Ariz.; the Rev. Douglas Jamison, Detroit, Mich.; the Rev. Arthur O. Phinney, Lawrence, Mass.; Professor H. S. Langfield, Cambridge, Mass.; Mr. Charles E. Mason, Boston, Mass.; the Rev. W. Russell Bowie, D. D., New York City; the Rt. Rev. James Wise, D. D., Topeka, Kansas; the Rt. Rev. Charles L. Slattery, D. D., Boston, Mass.

Death of the Rev. E. E. Osgood.

The loss of the Rev. Ernest E. Osgood, rector of Emmanuel Church, Brook Hill, Va., will be felt far outside the Diocese of Virginia, for his work in the field of Church pageantry and as a poet has given him a reputation reaching beyond the limits of his own diocese. He died at Grace Hospital, Richmond, Saturday, March 10, following a week's illness of pneumonia.

Mr. Osgood was born in New Hampshire in 1870. After finishing his school work he pursued his studies first at Emerson School for Oratory in Boston, and later at the Episcopal Theological Seminary at Alexandria.

In the summer of 1903 Mr. Osgood was assigned by the Bishop of Virginia to fill the pulpit of Emmanuel Church, which then was temporarily vacant. From the first Mr. Osgood proved so acceptable that when the vestry met to choose a permanent rector, he was the unanimous choice. During the intervening twenty years, though he received many calls to other parishes, and was twice offered the head mastership of Church School at important mission stations, Mr. Osgood, at the earnest solicitation of his vestry, remained at Emmanuel.

His pastorate was characterized by an extraordinary increase in community spirit, and he became the pastor of a community as well as of a church. Indeed, in collaboration with his wife, he wrote a pageant entitled, "The Community Spirit," which play was of such merit that it gained instantaneouss acclaim. In the pageant held at Westbrook last spring, Mr. Osgood portrayed with great effect the character of the Rev. Robert Hunt, the first clergyman in Virginia.

Within a month Mr. Osgood represented the Lord Bishop of London at the A. P. V. A. ball. Ably assisted by his gifted wife, Mr. Osgood developed community fairs, community pageants, community athletics and as a result the whole attitude of the community was visibly transformed and vastly elevated.

In addition to his other duties, Mr. Osgood assumed, last October, the direction of the work of the Episcopal Church among the colored people in the diocese. Always a student, keenly alive to new movements in thought and science, with an open mind, and yet with an unwavering faith, Mr. Osgood took and maintained a distinctive place in the Diocese of Virginia. Admired and respected by colleagues, he was devotedly loved by his congregation.

Mr. Osgood is survived by his wife, Maude E. Osgood, and two children, Blanche Virginia and Ernest Earle, Jr.

Funeral services were held Monday afternoon from Emmanuel Church. The Rt. Rev. William Cabell Brown, D. D., Bishop of the Diocese of Virginia; the Rev. G. Freeland Peter, rector of St. James' Episcopal Church; the Rev. G. MacLaren Brydon and the Rev. Churchill G. Chamberlayne conducted the services. Burial was in Emmanuel Church Cemetery, Henrico County.

Members of the Richmond clergy, in vestments, attended the funeral, and the vestry acted as pallbearers.

Bishop Tucker Accepts Election as Professor at the Virginia Seminary.

Rt. Rev. H. St. George Tucker, D. D., the Bishop of Kyoto, has formally accepted his election as a Professor at the Virginia Theological Seminary, and will enter upon his new duties with the beginning of the new session next September. Bishop Tucker, who is now in this country, will return to Japan in the very near future. There is very general regret that conditions of health in his family will require his with-

drawal from the work in Japan, but as that has been found necessary, his acceptance of the professorship at the Virginia Seminary will be widely welcomed.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Resolutions of the Brotherhood of St. Andrew.

At a meeting of the Richmond Assembly of the Brotherhood of St. Andrew, held in the parish house of All Saints' Church, the following resolution was unanimously adopted by a rising vote:

"Recent events make it appropriate that the laymen of the Protestant Episcopal Church should let all men know their convictions concerning the articles of faith upon which the Church was founded. Therefore the Richmond Assembly of the Brotherhood of St. Andrew affirms its clear faith in the Virgin birth, the divinity, the resurrection and the ascension of Jesus Christ; 'very God of very God,' and the Saviour of mankind. We proclaim our firm and loyal allegiance to the doctrines of this Church, whereof we are members, and disclaim the leadership of all who oppose or repudiate these doctrines. And we declare our conviction that all who have lost faith in the Creed of the Church should have the manhood to retire from her ministry, and cease nursing at her bosom while striking at her vitals."

Midday Lenten Services at St. Paul's, Richmond.

The midday Lenten services at St. Paul's Church, Richmond, have been growing steadily in attendance. The preacher for the past week has been the Rev. H. P. Almon Abbott, D. D., the rector of Grace and St. Peter's Church, Baltimore. This is the first time that Dr. Abbott has preached in Richmond, and he has made a very deep impression.

Death of a Mountain Worker.

Miss Elizabeth C. M. Porter, one of our oldest workers in point of service in the Mountain Work of this Diocese, died in Richmond on January 26.

Miss Porter had been connected with our missions in Greene County for many years, and had endeared herself to all who knew her for her pure Christian character and her untiring efforts in the Master's work. She will be greatly missed and remembered with deep affection in the mission field to which she gave the best years of her life.

The residence occupied by the Rev. Joseph Baker in Fredericksburg was very badly damaged by fire on Sunday morning, February 25. The actual loss is covered by the insurance granted, but the minister and family are without a home until another house for rent can be found. Friends across the street are most kindly caring for them.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Rev. Norman E. Taylor Goes to Norfolk.

The Rev. Norman E. Taylor, who has been, since 1916, in charge of Natural Bridge Parish in this diocese, has ten-

dered his resignation to take effect at the end of the first week in April; he having accepted a call to the rectorship of St. Peter's Church, Norfolk, Virginia.

Mr. Taylor went into the ministry from business life, and Natural Bridge Parish, which includes Christ Church at Buena Vista, St. John's Church at Glasgow, and Trinity Church at Natural Bridge Station, was his first charge.

In going from Southwestern Virginia, he will carry with him the affectionate esteem of a large number of friends, both in his former parish and throughout the diocese.

Work for the Church's Program at Nora.

The apportionment was \$75; subscriptions amounted to \$87.50; the Diocesan Treasurer has received \$100.

This is the record to date of the canvass at St. Stephen's Mission, Nora, Virginia, for the financing of the Church's Mission in 1923. This is one of the missions in the "Archdeaconry," out in the mountains of the Southwest, and is under the care of two fine women, Mrs. H. F. Binns and Miss Sallie Logan. The individual subscriptions ranged from ten cents to twenty-five dollars.

Mrs. Binns writes that "some of the children cut wood to get their money and others financed their subscriptions in various ways."

Which just goes to show that the effect of an individual's efforts in connection with the Church's Program depends very largely on whether he uses a hammer or an axe.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Visiting Clergy at Old St. John's, Hampton, During Lent.

The following ministers preached at Old St. John's, Hampton, during the Lenten season:

The Rt. Rev. Arthur Thomson, D. D.
The Rt. Rev. Robert Carter Jett, D. D.

The Rev. E. R. Carter, D. D., rector Grace Church, Petersburg, Va.

The Rev. J. W. Austin, rector All Saints', Chevy Chase, Washington, D. C.

The Rev. W. A. R. Goodwin, D. D., of the faculty of the College of William and Mary, Williamsburg, Va.

The Rt. Rev. G. W. Davenport, D. D., the Bishop of Easton, was to have preached at Old St. John's on February 27, but owing to the illness of his son he was unable to do so. The Rev. W. A. R. Goodwin, D. D., formerly rector of St. Paul's Church, Rochester, N. Y., now of the faculty of the College of William and Mary, kindly consented to take Bishop Davenport's place.

St. Paul's Parish: The rector's brother, Dr. Claude M. Lee, a medical missionary from China, addressed the Sunday school, the Young People's Service League and the night congregation on Sunday, March 4, sketching for his hearers the many needs in Wush, and the opportunities to teach the Chinese that Jesus cares for the bodies of men as well as for their souls.

The rector, the Rev. J. K. M. Lee, has been appointed chaplain of the American Legion Post, Newport News, and on the Board of Directors of the Sailors' Rest Y. M. C. A.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

A New Voice in New York.

There seems to be always a crowd in Grace Church, New York, but March 5 it was more than usually difficult to get a seat. Its new rector, Dr. Bowie, was to preach his first sermon, and members of the parish as well as general admirers of the young Virginian, were eager to be there and hear him. As a matter of fact, if all of Grace Church's members had come there would not have been enough seats for them, for there are something like 3,000 parishioners. In this case, I was one of the polite outsiders who took positions at the rear of the aisles waiting until all pew-holders who came in time were properly seated. Behind the crowd, at the far corner, it was difficult to distinguish the words of the ante-communion service, and the announcements were unintelligible. But when the rector went to the pulpit for the sermon, I was able to get standing-room inside the middle aisle swinging doors, whence I could hear and see perfectly.

There was nothing in the manner of Dr. Bowie that indicated nervousness, though he is probably one of those strong-willed ones who can look cool when inwardly excited. There was enough in the occasion to try the metal of the best man. The congregation, at all times a distinguished one, filled every corner of the great church, numbering somewhere not far from 2,000 people, among whom were leaders in the most powerful circles of educated and wealthy New York. With no intention to boast that a rich church is different from or better than a poor one, it is rather impressive to realize that that congregation could probably "buy out" Wall Street, or represented more wealth than the total of many a lesser city. For this reason, because in addition its charity is known the world over, in and out of mission fields, and because of its enormous endowment in buildings and other facilities for social service, with a staff of skilled workers unsurpassed elsewhere, and with a choir seldom equalled in the religious world, it was a great thing to note how a boyish looking figure, fresh from a Southern city, was able to sway the minds of all these mighty New Yorkers, and win their hearts to his support.

What interested me most was the youthfulness of Dr. Bowie's aspect. If one met him on the street car, with the inevitable book under his arm, the natural inference would be, "Here is an industrious, lively college boy, possibly a post-graduate, with all the earmarks of the healthier type of university student." Seeing him in the pulpit, the stole and surplice hid the collar and tie of the ordinary young man, and the face was earnest and strong, not less so because topped by curly dark hair.

It was not, however, merely the looks that marked his youth. There was that in his tone that revealed it. There was a note of joyous energy in every word, except in occasional half sentences, when his voice dropped to a bass undertone, as if he was afraid he had been just a little too exuberant and natural for the moment. There is a seeming indifference in the eager utterer of a message to mere externals. But this indifference is but further testimony to that note of youthful enthusiasm which has ever been the peculiar quality of the great preacher. Phillips Brooks had it to the extreme, with his

husky voice, his tremendous speed in delivery, and his rugged gestures. The public at its best seems to like this lack of style in preaching. The two dominant things in this great Grace Church service were the voices of the boy soloist and the new rector. In both was an insistent note of irresistible, never-dying youth, which carried older and staider people along into a world of renewed hope. "Jerusalem, Jerusalem, O Turn Thee to God," was the message of the singer. "And Jesus Himself drew near and went with them" was the theme of the preacher. Both had the notes of reality.

To me the significant thing was that the young man in the pulpit, even though not so young as he looked, has willingly become a member of the Church League for Industrial Democracy, and the Modern Churchmen's Union, meaning thus that he is in sympathy with social yearnings for better things, and that he believes in welcoming deeper and broader thinking in problems of theology, and yet he has not lost the enthusiasm for old-fashioned Christian religion. It is necessary to say this because there are ministers now in the public view whose ideas have become so democratized, or whatever they may call it, that they speak and act as if it did not matter whether Jesus draws nigh or not. The day is coming when to be a modernist will not mean a denier of the faith, and to be a social reformer will not oblige a man to forget Jesus Christ and Him crucified. Some of our present-day radicals seem to think that they are only radical when they can draw out of the Church windows every theological tenet the older people loved. It is comforting to such to perceive in younger men, like Dr. Bowie, a new power to unite a fervent personal gospel with an ardent faith in social progress and a fair respect for intellectual advances.

All this is inferred because the new Grace Church rector unconsciously revealed that he is a modernist who unqualifiedly believes that there is nowhere so much certainty of individual and social progress as when Jesus Himself draws near and goes with us. The Churchman who has lost sight of this is surely not preaching the gospel, no matter how true his sociology or how helpful his political economy. We need a social gospel, and we need modern interpretations of ancient and holy things, but they are only weakened for the Christian if set forth without Jesus Himself drawing nigh. The non-Jesus type of preacher has had his say in the last decade or two. His days are numbered by the prophets who build their social hopes about the person and teachings of Jesus the Christ.

J. S.

The Dean of Windsor's Visit.

The Church Club borrowed a neighboring hall, its own not being large enough, and permitted the Dean of Windsor to present his splendid views of St. George's Chapel, a few of the castle itself. With the pictures on their historic side the Dean gave much information on the religious side, incidentally something of the religious lives of royalty. The striking thing for New York was that the hall was crowded and people stood. The Dean had planned to sail on March 10, but so many were invitations received from the South that he changed and will remain here a month longer in efforts to further world peace, and better relations between English and American peoples. It was said that the stand taken by President Harding on the World Court matter, and the almost universal demands of churches that the government

get under some or all of Europe's burdens, was a factor in causing Windsor's Dean to remain and put in some more hard work.

New York churches, all bodies, are keenly alive to the program of bringing influence to bear upon politicians to back President Harding in his plans for the World Court and American cooperation. Meetings are to be held in many cities, and Church Peace Union and most other organizations are taking part. Religious weeklies without exception are calling for action on the part of Christian people. Public meetings are already arranged for in New York. Ministers are preaching on the subject.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan

For the Seamen's Church Institute Fund.

Rev. Dr. Stuart L. Tyson, honorary vicar of the Cathedral of St. John the Divine in New York, gave the second in a series of Lenten talks in the Foyer of the Academy of Music, Philadelphia, Saturday, March 10. The series is under the auspices of the Seamen's Church Institute, and the proceeds will be used for a room in the new building to be erected by the Institute for seamen ashore at the port of Philadelphia. The two concluding talks of the series of four will be given on March 13 and March 20 by the Rt. Rev. Charles Fiske, Bishop of Central New York, and Rt. Rev. Charles E. Woodcock, Bishop of Kentucky.

At the weekly luncheon-meeting of workers for the Seamen's Church Institute Fund held last week in the Bellevue-Stratford, it was announced that the first \$100,000 in subscriptions to the new building fund was completed. This, with the \$110,000 already in hand at the beginning of the campaign, makes a total of \$210,000 to be applied to the \$360,000 goal which must be raised by June 1.

Mrs. John A. Brown, Jr., treasurer for the auxiliaries, announced an anonymous gift of \$1,000 for a memorial in the chapel of the new building, and the committee, headed by Mrs. Alexander Van Rensselaer, reported the largest contribution for the week, namely, \$2,500. Mrs. Charles Henry Scott, chairman of the auxiliaries, reported the distribution of "dime at a time" boxes, through which it is hoped to raise \$50,000. The Old York Road Auxiliary, of which Mrs. Barwood is chairman, pledged \$2,000 toward the infirmary in the new building and agreed to equip and maintain at least six beds.

A feature of the meeting was the address made by James Carr, a seaman, who related the benefits conferred upon sailors here in Philadelphia by such a work as the Institute and of the influence on his own life.

Alexander Van Rensselaer, president of the Institute, presided.

Funeral of Mr. Tower.

The funeral of Charlemagne Tower, diplomat and financier, who died last week following an attack of pneumonia, was held from the Church of the Holy Trinity, Philadelphia.

Bishop Thomas J. Garland conduct-

ed the services, in the absence of the Rev. Floyd W. Tomkins, D. D., who was in Ohio. The Holy Trinity quartet, with Ralph Kinder at the organ, sang several times during the impressive service.

Many floral offerings were in the church, in which several hundred people assembled to honor the memory of one of Philadelphia's most noted citizens. Among those present were Mayor Moore and others from City Hall.

The body was placed in the family mausoleum in West Laurel Cemetery, later to be taken to Watertown, the family estate, and buried there.

R. R. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The Rev. Robert Lambert has been appointed to the Church of the Good Shepherd, Milford. Mr. Lambert is one of the "Leonard Hall boys," as they are affectionately spoken of by the Bishop and the clergy of the diocese. He is a graduate of the General Seminary, and has seen service abroad. The diocese is glad to welcome him home.

The Rev. Howard B. Ziegler, rector of Holy Apostles' Church, St. Clair, Pa., has resigned and will take a rest until after Easter. His physical condition necessitates this action. During his rectorship Holy Apostles has advanced from a mission station to that of an independent parish. He and his parish received the congratulations of the Bishop and Executive Council on this happy achievement.

Messrs. Mercer and Hadley recently held an eight days' Mission in the Pro-Cathedral Church of the Nativity, the Rev. D. Wilmot Gateson, Dean. The Dean speaks in the highest terms of the good results. The addresses were heart-searching, appealing, spiritual. Over 3,000 persons attended the different services.

H. P. W.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

To Stimulate Interest in the Lenten Offering.

A mass meeting of Sunday school children to stimulate interest in the Children's Lenten Offering was held in Epiphany Church on Sunday afternoon, March 11. The procession was led by the junior choirs of the Diocese, and the services were in charge of Dr. Freeman, rector of Epiphany. The special speaker of the occasion was Dr. John W. Wood, of the Department of Missions of the National Council. On the same Sunday in the morning Dr. Wood addressed the congregation of St. Stephen's Church, and in the evening was the guest of honor at dinner at the National Cathedral School for Girls.

Religious Pageantry.

Seven parishes of the Diocese were represented at the meeting held recently in the interest of religious pageantry and Church dramatics at Epiphany Parish Hall. The following Council was elected with authority to effect their own organization and elect their own officers: The Rev. Meade B. MacBryde, the Rev. G. C. Deland, Mrs. Marie Moore Forest, Mrs. Minnegerode Andrews, Mrs. H. C. Bolston, Mr. Paul Bleyden and the Secretary of the Board of Religious Education, ex-officio.

The New Board of Publicity.

The newly formed Diocesan Board of Publicity has recently held a meeting and effected an organization, with officers as follows: President, the Bishop; Chairman, the Rev. John Williamson, Jr.; Executive and Recording Secretary and Treasurer, Commander C. T. Jewell. This board will undertake to follow the suggestions of the Department of Publicity of the National Council, and has appointed a committee to work out the detailed policy of the Board. The Board plans to push this work vigorously, assisting rectors in the city and rural districts in evangelistic work and by cooperation with the National Department of Publicity, with recognized Church organizations and with other Christian bodies, under such general arrangements as may be adopted by the Board and approved by the Bishop.

M. M. W.

The Rev. C. T. La Roche, after forty-six years of uninterrupted service in the ministry, more than half of it spent in Southern Maryland, twelve years Archdeacon in Prince George and St. Mary's County, twenty years rector of his last parish (Zion Parish, Beltsville), has retired from the ministry. His home and address now is College Park, Md. The Rev. Robert Lee Lewis, of Manassas, Va., has become rector of Zion Parish, and has taken up his duties there. His address is Beltsville, Md.

J. V. C.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Successful Parochial Mission.

The Rev. Walter E. Bentley, of Port Washington N. Y., has just completed an eight day mission in Christ Church, Lynbrook (the Rev. J. V. Cooper, rector), and his preaching—his power of illustration of the old truths of Creed and Sacraments made such an appeal to the people that by Friday evening chairs had to be placed in the aisles and on Sunday evening the church was not merely full—the people refused to go home.

After the recessional the missioner went to the door, as usual, but the congregation sat still, demanding, without demonstration, further instruction.

PITTSBURGH.

Rev. Alexander Mann, D. D., Bishop.

Lenten Services.

Bishop Mann is holding a special series of services on the Wednesday evenings during Lent, called the Pilgrimage of the Seven Churches, at which he will deliver addresses on "American Church History." The congregations of the seven Churches, together with their respective rectors, are expected to visit in turn the various parishes. The first of the series took place on the evening of Ash Wednesday, at Calvary Church. Other Churches to be visited on the successive Wednesday nights are St. Peters, February 21; St. James' Memorial, February 28; Church of the Ascension, March 7; Church of the Redeemer, March 14; St. Andrews, March 21, and St. Mary Memorial, March 28.

Preachers at the noon-day services given under the auspices of the Brotherhood of St. Andrew, in Trinity Church, are as follows: The Rev. W. H. Anthony, of New Brighton, supplies all the Saturday sermons. Bishop Mann is to preach on Maundy Thursday, and the Rev. Percy G. Kammerer,

Ph. D., the new rector of Trinity, on Good Friday. Speakers from outside the Diocese are the Rev. Nathaniel Groton, of Whitemarsh, Penn.; the Rev. Philip J. Steinmetz, of Ogontz, Penn.; the Rev. A. C. Coburn, of Danbury, Conn.; the Rev. Charles Thomas Walkley, D. D., of Orange, N. J., and the Rev. C. W. Clash, of Wilmington, Del.

CALIFORNIA.

Rt. Rev. W. F. Nichols, D. D., Bishop.
Rt. Rev. E. L. Parsons, D. D., Coadjutor.

A Progressive Program Keynote of the Diocesan Convention.

The dominant note at the seventy-third Annual Convention of the Diocese, February 6-9, was the challenge to the Church for a progressive program in accordance with modern methods in order to meet the demands of the times.

The evening previous to the convention three dinners were given, one for the clergy, one for the laymen, and one for the House of Churchwomen.

Bishop Parsons was celebrant at the opening service of Holy Communion and the Rev. W. A. Brewer gave the devotional address in which he appealed for a deeper loyalty to the high principles of true Churchmanship.

The joint session of the convention and the House of Churchwomen was held on Tuesday afternoon. At this session the message of Bishop Nichols, who is in the East, was read, and Bishop Parsons made his annual address. Bishop Nichols made an appeal for a deeper personal religion and Bishop Parsons appealed for a larger application of the Christian faith to the great social, industrial and political problems of the times, especially the problem of a Christian Internationalism.

The Rev. B. T. Kemerer represented the National Council at the Convention and presented the work of the National Council and the Field Department. Interesting reports were made by the Diocesan Council through the Executive Secretary, the Rev. B. D. Weigle. The Rev. Messrs. W. A. Brewer, W. W. Jennings, W. H. Wilson, L. B. Thomas and the Rev. G. H. B. Wright presented reports of progress in the departments of Missions, Religious Education and Social Service.

The Tuesday evening session was devoted to a memorial service for the late Archdeacon Emery, at which addresses were made by Mr. J. C. Astredo, and the Rev. Alexander Allen, D. D.

At the business session of the Convention a number of new canons were adopted, providing for the regulation of the Diocesan Council and its departments, and some changes were made in the financial administration of the Diocese.

On Wednesday afternoon Bishop and Mrs. Parsons held their annual reception.

On Thursday conferences were held on the Church Service League, Church Publicity, Social Service and Religious Education.

The election of members to the various offices resulted as follows:

Standing Committee—The Rev. A. W. N. Porter, the Rev. Alexander Allen, Dean J. Wilmer Gresham, the Rev. Walter H. Cambridge, Mr. L. F. Monteagle, Mr. George A. Pope, Mr. A. J. Dibblee, Mr. H. C. Wyckoff.

Deputies to Provincial Synod—The Rev. Messrs. E. F. Gee, G. H. B. Wright, W. A. Brewer, B. D. Weigle, Messrs. Thomas Erskine, Clifton H. Kroll, Col. Noble, Mr. F. M. Lee.

B. D. W.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Two Interesting Visitors.

Miss Emily C. Tillotson, Educational Secretary for the Woman's Auxiliary to the National Council, visited the diocese in February, addressing the Churchwomen of Galveston on the afternoon of the fourth, and holding two Normal Training Classes of two days each in Houston and Waco. These classes were well attended and it is hoped that Miss Tillotson's inspiration and splendid training will result in the formation of many Discussion Groups among our Churchwomen.

Deaconess Harriet Bedell, a United Thank Offering missionary of Stephen's Village, Alaska, spent part of the first week in February in the diocese. During her stay the deaconess made two addresses in Beaumont, two in Austin, and six in Houston. The traveling expenses of Deaconess Bedell, while within the diocese, were met by various organizations of the parishes visited by her, and offerings were made for her work in Alaska. The Young People's Service Leagues of Houston will feed, for one year, a dog whose name is to be "Houston." The offering at the early celebration on Sunday, at Autry House, was given the Deaconess, and will be used toward the salary of Henry Moses, the young Indian helper, who is soon to be ordained a deacon. The offerings made at Beaumont and Austin will probably be used toward the maintenance of Deaconess Bedell's household, which is made up of native Indians—Henry and Mabel Moses, their baby, Ellen Louise, two young girls, and the nine dogs whose names are Yukon, Chap, Goldie, Patsey, Jack, Queen, Prince, Houma, and Houston! Another dog will be needed shortly, as the Young People's Service Leagues of the Diocese are busy raising money to support a dog whose name shall be "Texas".

W. W. D.

MICHIGAN.

Memorial Service for Bishop Williams.

A service planned by the Woman's Auxiliary of the Diocese to pay homage to the memory of the beloved Bishop, the late Rt. Rev. Charles D. Williams, was held in St. Paul's Cathedral, Detroit, on the morning of March 5.

The service was conducted by Dean Warren L. Rogers, assisted by the Rev. William L. Torrance, the Rev. John Munday, Archdeacon C. L. Ramsay and Archdeacon J. G. Widdifield.

The courage of Bishop Williams, his faith, his vision and his kindness; his love of all men, the love of all for the Bishop with his exuberant, joyous, contagious atmosphere and heart so warm and tender; his greatness as preacher; his giving of his life to his work and his fellows; how triumphantly he lived—how triumphantly he carried on, were told of in the addresses of the Rev. John Munday, of Port Huron; the Rev. William L. Torrance, of St. Andrew's Church, Detroit, and Dean Warren L. Rogers, of St. Paul's Cathedral, Detroit.

In a memorial written by Mrs. Robert E. Frazer, and read by Dean Rogers, the closing lines of Bishop Williams' last New Year's message were given:

"May the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost."

(Continued on page 22.)

Family Department

March.

- 1. Thursday.
- 4. Third Sunday in Lent.
- 11. Fourth Sunday in Lent.
- 18. Fifth (Passion) Sunday in Lent.
- 25. Sixth (Palm) Sunday in Lent. Annunciation B. V. M.
- 29. Maundy Thursday.
- 30. Good Friday.
- 31. Easter Even.

Collect for Fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

The Omnipresence of Love.

Rev. F. W. Neve.

If God is Love, then love is everywhere, And sheds the glow of dawn on black despair, Turning the night of gloom to daylight fair.

If God is Love, then love doth ever wait Upon man's need; it is fair Eden's gate Through which he flees and finds a happier state.

If God is Love, then sins that bar the way To His own presence soon must pass away, When man doth humbly turn to God and pray.

If God is Love, then love doth seek to share The sorrow and the burden of man's care, For Christ, the King of Love, the cross did bear.

If God is Love, then Death itself must be Not foe, but kindly friend to set us free That man the Blessedness of God may see.

God's Plan in Intercession.

Rev. Conrad H. Goodwin.

It will greatly help us to think of our intercessions against the background of God's fulness and our quest for fulfilment. With such an approach it cannot seem a strained or strange thing to believe that our intercessions are an integral part of God's plan for others. He has made men with natures that can come fully to Him only when they come to Him with others and through others. To realize in themselves the quality of His fulness, they must realize it with others, and through others, in Him. And this force of God's fulness, which men feel they must share with others before they can realize it in themselves, must have value, usefulness, a sense of mission, efficiency in them. They must believe and realize that their pleading spirit, yearning toward others in the abundance of God's fulness in them, counts—works through them. Intercession has this use and plan.

So we must conclude as Christians that the communion which the Father holds with us must needs be in our communion with others. The social

wealth of God's life touches each individual who believes. But it cannot be satisfied, or satisfy us, except as it is seeking to realize itself in others through us. We must have a social joy in God; the joy of sharing a missionary spirit. Else there is no real spiritual joy at all.

Is it not a very searching thought that the full force and worth of God's love cannot be only in us, severally; and so realized by us? This is the way of separation from God, of denial, of spiritual death. This means the lack of God's spiritual plan and force of progress in men. He must needs spiritualize, and hold communion with, our social instincts and social energies actually at work, or else have no deep communion and fellowship with us at all. We must know Him as He is, and respond to Him as He has made us. This is the revelation and our mission: "As Thou, Father, art in me, and I in Thee, that they also may be one in us." So God filleth all in all—that each one may be made more and more nearly perfect in increased capacity for fellowship with all others.

Surely there can be no training so valuable for the time—and—space-free fellowship of heaven as the exercise of our spirits in that fellowship here and now in intercession. We have but to claim now that we are in spirit—nature the self-beginnings of that same kind of life we shall be beyond death. So, tearing down the screens of space apartments and the restrictions of time acts, we claim the immediacy of spiritual fellowship in the One Spirit Who is wont to act as one in each of us and so share His nature in us with others through our intercessions.

It is at once humbling and inspiring to penetrate, so far as we may, more and more deeply into God's revealed plan as He works through men's intercessions. But it is better still to put into practice God's plan to help others through our prayers. For God will bless another because of my feeble weight of good-will in praying! God will not disregard His own Spirit of abundant life moving through our social natures as spiritual beings. Together, in the sharing of His Spirit, with force of constructive sympathy, men become the kingdom of the Incarnate One. There is no detailed human plan. The force of one Spirit uses men as they are, and when they are, that we all may be one in the Spirit, in the fullest use of our social natures. Intercession is the plan of God.—From "The Force of Intercession"—Courtesy Stratford Company, Publishers, Boston

He Hath Made Everything Beautiful in His Time.

"He hath made everything beautiful in His time." Test this statement of the Wise Man and see how true it is. In nature everything is beautiful. There is no other white that can compare with the whiteness of the snow. There is no blue so deep and marvelous as the blue of the sky. There is no crimson like the crimson of the sunset. Painters cannot portray nature. They try, but their best efforts only convince us how far short human art is of the divine.

He hath made everything beautiful. If it is not so it is because sin has marred it. Wherever on earth you find ugliness and filth and hate, there you

know man has been, for God has made everything beautiful.

More than this, He has made everything beautiful through and through. Recently we saw a house that was being torn down. The front of it was very handsome. It was as perfect as the workmen could make it. But away in the back, where human eyes did not often rest upon it, it was cheap and flimsy. This is a characteristic of everything that is human-made. It will not bear too close a scrutiny.

But the things that God has made are thoroughly beautiful. The inside of the flower, which you cannot see, is as lovely as that which your eyes rest upon. The more closely you examine the snow-flake under the glass, the more wonderful it is. It was this that led the world's greatest botanist to cry out, as he saw the flower that was revealed by his microscope, "I have seen the glory of God pass by."

"But," you say, "I know of many things that are not beautiful. There is a rainy day, for example, or a sorrowing heart. These things are not beautiful and no one can convince me that they are."

But look carefully at the words of the text, "He hath made everything beautiful in His time." A rainy day is not beautiful in your time. But you are impatient. Wait His time. Wait till the clouds break, and the sun shines through, and the bow spans the heavens, and the vegetation, bright and green, smiles in your face.

Sorrow is not beautiful in your time. But tarry a little. James M. Barrie, in his "Margaret Ogilvie," tells us how his mother came to have her sweet face. It was long before, when he was a little child. There came one day to the door of their home a neighbor with the tidings that her son, her eldest, had been fatally hurt. She went at once and for days she watched beside him and then the end came. Every one knew how terrible had been the blow to her as she came back and took up the tasks of life again. Those who saw her then, said Barrie, understood where she got her sweet face, and that gentle voice that was never raised in anger, and that sympathetic heart that brought the neighbors first to her when they were in trouble. God had made her beautiful in His time.

There is nothing that God ever made or ordered that did not have in it a beauty and glory if we bide His time. As Tennyson expresses it:

"Oh, yet we trust that somehow good Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood;

"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hast made the pile complete."

—Stuart Nye Hutchison.

\$5,000 Etching on Wrapping Paper.

William Walcott, the noted English etcher, came to the United States recently. He came to behold New York and to record his impressions of the great American city. He wandered about the streets for fully a week, studying the famous and so much done sky-lines, the sky-scrappers, the churches, the clubs, combining the last word in our modern, bold and efficient architecture with types of the school it has yet to replace. He soaked himself in the atmosphere of the crowded thoroughfares by day and again at night when they were deserted and dull.

Then at last the day came when he

felt the urge to sketch. He tried vainly for a while to buy some paper. Finally he hunted up his old friend, Donn Barber, an architect as well known in London as in America. While office-boys were dispatched to buy sketching paper, Walcott, the true artist who sees values in all things, wandered about the architect's office. He found a boy wrapping up some house plans.

"What is this paper?" he asked, indicating the mottled tan wrapping paper.

"It's just ordinary wrapping paper," explained the boy.

"Nothing is ordinary," corrected the artist, "if you know how to use it." He took one of the big sheets, folded it twice and hurriedly disappeared.

The great master of etchers made two pictures on that wrapping paper—ordinary wrapping paper. One of the sketches sold for a thousand dollars and the other for five thousand. One was a study of lower Broadway—the Canon, it has been called. Here are the Woolworth Building and many other giant structures reaching forty stories above the ground; here millions of people come and go, and count for little; here one misses light and air, and the sun and stars are lost; it is the treadmill of industry—there are no play-people here.

And Walcott got all of this into his picture—this and much more. It was a new interpretation of New York. He did not show the famous sky-line—he never went above the second floor—but you feel that the buildings mount up and up to the very skies.

The other picture was a corner on Fifth Avenue, showing the University Club. These two pictures will be among the famous dry-point etchings of the world—done on wrapping paper!

And with them has been left the philosophy: "Nothing is ordinary if you know how to use it."—From the March Delineator.

For the Southern Churchman.

Courage.

L. C. Cummings.

Courage, more than weapons, conquers both in battle and in every-day life. Life is inspiring because of its struggles. We should count it joy, we are told, when we fall into divers temptations, and like the soldier, be stimulated and not depressed at the task of conquest. The opportunity has come to prove oneself—as armored with the power of the Spirit.

The man of courage is the man of faith; of courage to endure and of faith to obey; and courage is half the battle. The courage of the good man has a second wind to meet all events and conquer all things.

Emerson said it takes a man of courage every day to conquer a fear.

Conscience is the most shrill and painful. Conscience is the root of all the courage and obedience to conscience is its proof. The man who loses courage loses all because courage lies in the mind.

The man of God must stand prepared to conquer every hazard and overcome every temptation.

To the Christian soldier "it is given To struggle when hope is vanished. To live when life's salt is gone. To dwell in a dream that is vanished. To endure—and with courage—go on!"

"Death hides but it does not divide, Thou art but on Christ's other side, Thou art with Christ and Christ with me,

In Him I still am close with thee."

For the Southern Churchman.

"Beware, Lest Thou Forget the Lord."

Deut. 6:12.

Alice B. Joynes.

Forget thy God who reigns on high, Who ne'er forgets, is ever nigh! Who hung this universe in space, And holds each shining star in place, Who guides the planets as they roll— Who made thine own immortal soul!

Forget the Lord, so good and great, On whom the powers of heaven wait! Whose praises, as Eternal King, Angels and archangels sing, And, night and day, before Him cry, "Holy, Holy, Lord Most High!"

Forget the Lord, at whose command All life sprang forth on sea and land! Who by His own Almighty power, Sustains this life from hour to hour. His wisdom all our need supplies, Power so great could man despise?

Can we forget the God of love, Who gave His Son that love to prove? Who pardons all who seek His face, And for His own prepares a place, Who keeps us in His loving care, And listens to the feeblest prayer?

We lift our hearts to Him on high O God, be merciful, we cry. Hear us from Thy throne above, Keep us ever in Thy love. O Father, let us not forget. Forgive our sins, be near us yet.

A Prayer of John Henry Newman.

O Lord, I give myself to Thee; I trust Thee wholly. Thou art wiser than I—more loving to me than I myself. Deign to fulfil Thy high purposes in me, whatever they be—work in and through me. I am born to serve Thee, to be Thine; to be Thy instrument. Let me be Thy blind instrument. I ask not to see—I ask not to know—I ask simply to be used.

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For the Young Folks

The Stormy Day.

Some children I know grumble
To see a stormy day;
But all of us at our house
Feel quite a different way.

For mother lets us rummage,
And find all sorts of things.
Sometimes we dress like Indians,
Sometimes like queens and kings.

She lets us pull out candy
In golden bars and ropes.
And sometimes, too, we pop corn;
I tell you no one mopes.

And when at last it's twilight
And we're tired of our play,
Dear mother tells such stories—
We love the stormy day.

For the Southern Churchman.

BIG THOUGHTS FOR LITTLE PEOPLE.

Truthfulness.

Rev. Thos. F. Opie.

It is apparent to all that truthfulness is at the very base of a happy life. All young people want to be happy, and if they could be led to see that happiness is impossible, where there is dishonesty and untruthfulness, they would be honest and trustworthy.

Most boys and girls are familiar with the story of the boy and the wolf. The lad was watching the sheep, and for the fun of it he called, "The wolf! The wolf!" just to see the men run to his aid, when there was no wolf. When the wolf did finally come, he called again and again—but no help came. It is that way in life. The boy or girl who thinks he or she can play with the truth at will, "just for the fun of it," will find that it is no fun in the end. The wolf of regret, of dishonesty, of sorrow and of remorse will come at a time when there will be none to help.

If father or mother catches you in a falsehood once, twice, three times, you see they will not know when they can believe you—and they probably will not be able to believe you when you are really telling the truth. "Honesty is the best policy." You may not know what "policy" means, but the idea is that it does not pay to tell a lie. You may think it pays at the time—and you may think that it has saved you punishment—but something in the heart and the mind hurts more and lasts longer than punishment! That is conscience—something that cries out in you when you are about to do something you know is wrong, or after you have already done something that is wrong and begin to regret it.

There is a big word in the Bible called "hypocrite." It means one who "plays a part"—that is, one who is one thing and acts another. It is one who is dishonest and tries to fool you. You cannot trust a hypocrite. He has a white face and a black heart. He has nice manners and a bad intention. Don't be a hypocrite. If you are not truthful as a boy, all the men will know it and they will not want to give you a job. They will not want to have you around. They can't trust you. And every boy wants the trust and respect of men.

If you have not found it out yet, you may later on (if you are not careful always to tell the truth) that it

takes about ten lies to get out of a falsehood—and then you are not out! You get worse in than you were at first.

Do you know that men remember a falsehood they tell in youth, as long as they live. No whipping and no punishment you could get for telling the straight truth could ever last that long! No, it hurts worse and it hurts much longer, always, to tell a lie than it does to tell the truth.

They say that nearly every man who has been put in jail for stealing large sums of money, began by taking small sums—little bits of money that would hardly be missed. The thing grows on him, and before he knows it he has committed a big crime. It is that way with lies. You may think you can tell little "fibbs" and small "lies" about the house or to your friends and that it will never amount to anything—but you are mistaken. You cannot be dishonest in a small way! Untruthfulness, dishonesty and untrustworthiness are big things! And they have terrible results.

Once there was a father who told his son to drive a nail in a post in the back-yard every time he told a falsehood. The boy did this—and before long he had the post covered with nails. The father then told him how lying would ruin his life. Then he told him to pull a nail out every time he told the truth. He did so, and in a few years he had all the nails out—but the holes were still in the post! That is the way it is in life. It is hard to get rid of those ugly marks that lies make on the life and character. Be honest. Be truthful. Be trustworthy. It is the only road to happiness and manhood.

For the Southern Churchman.

Anna May Decides.

Marguerite B. Peatross.

Once upon a time there was a little girl with two long yellow braids, each tied at the end with a red ribbon bow, and when she walked, which was seldom, or ran, which was often, these long braids flapped up and down against her back in a most annoying manner—sometimes causing her real distress by catching on the buttons at the back of her dress and pulling until she was ready to scream with anger and pain. In vain she had pled with mother to bob her hair like that of the children with whom she played, but mother was old fashioned, and, to use her own words, liked to see girls look like girls and not like boys.

One day Anna May, which was the little girl's name, was sitting out on the side porch in the warm sunshine drying this troublesome hair, which today had seemed unusually hard to wash. Several times during the operation mother had splashed soap in her eyes, one water had been too hot, one too cold, and so on until poor Anna May was completely tired out, and even mother's patience was nearly exhausted. She had gone to her room to rest a bit after telling Anna May to sit right there on the porch until her hair was perfectly dry.

Dear little girl—how hard it seemed to be forced to waste a whole beautiful afternoon in such a manner!—and just when she thought that she was feeling as badly as possible, who should come running gaily down the street but Mary, Ruth and Betty, three of her lit-

tle playmates, each carrying a pretty basket, which, as every child knows, is an almost unfailing sign of a picnic. As they came nearer and spied the little girl on the porch, Ruth called out, "Come on, Anna May, we are going down to Mr. Brown's meadow and gather daisies—we have lunch in our baskets and there will be plenty for you, too—hurry and get your hat." But, alas, for poor Anna May! Hadn't mother told her to sit right there until every single hair was dry, and the mean old stuff was still dripping wet. She couldn't keep the tears back as she told her troubles to the sympathetic little girls, who all had their hair bobbed short. "Never mind," said

Betty, putting an arm about her little friend, "we will bring you a big bunch of daisies." "And here is a piece of chocolate cake mother packed specially for you," said Mary, taking a neatly wrapped little package from her basket. Anna May thanked her and waved goodbye to them all as they ran down the street and disappeared around the corner. As she sat slowly eating her cake she began to feel rather drowsy, and leaned her head over the porch rail. She thought of the good time the three girls were having while she sat alone on the porch; and how she did envy them their short, boyish locks which left them free to go to Mr. Brown's meadow for daisies and to enjoy themselves as they wished.

Suddenly a thought came to her—such a bold thought that she quickly tried to banish it—but, like all bold things, it kept coming back, and each time it was bolder and bigger than before, until Anna May jumped up from her chair and exclaimed, "Why not? Mother is sound asleep by this time, and when she wakes it will be too late to stop me. Of course she will punish me, but that won't last long—not nearly so long as it takes to wash and dry my hair."

She quietly tiptoed indoors, listening carefully for any sound from her mother's room. Hearing none, she went noiselessly up the stairs, pausing at mother's door for a moment to make sure that she slept, on down the long hall to a little sewing-room at the end. There from a work-basket she secured a pair of long, bright scissors. Going over to a mirror, she raised them to her hair, shuddered and let them fall. "I believe I can do better without the mirror," she told herself, so facing about in the opposite direction, she tried again, this time with better success, for a long shining strand fell to the floor and lay there like a poor, lost sunbeam. Anna May tried not to look at it and kept on bravely at her task until the floor at her feet seemed literally covered with golden locks. Finally, when she felt that she was completely shorn, she turned to the mirror to see the effect of her work.

One glance was enough—the short, bristling ends of hair stood out from her head, giving her, she thought, the appearance of an angry porcupine: her face, which had been a delicate oval, now, with no hair to soften it, was just a long face with eyes that looked several sizes too large for it. But worst of all was the thing that had once been a nice, inoffensive little nose. It now stood out from her face in the boldest, sharpest way imaginable and leaned over as if it were trying to see how her mouth had weathered the storm. The poor child turned away from the mirror sick with disappointment. It was much worse than mother had said, for she didn't resemble anything even so attractive as a nice little boy; on the contrary, she looked more like a poor, starved little girl.

Just as she was ready to cry she

heard her mother's voice calling, "Anna May; oh, Anna May," and in a second there she was in the doorway surveying what had once been her dear little girl. Seeing the expression on her face, Anna May hid her own in her hands. As she stood there, a forlorn little figure, her mother came up, seized her shoulders and began shaking her, but, much to Anna May's surprise, she was laughing and saying, "Wake up, sleepy-head; your hair is dry now and so pretty and bright—just like a golden sunbeam."

Anna May sat up, rubbed her eyes and looked about. She still sat on the side porch, which by now had grown shady and cool, and up the street came Mary, Ruth and Betty, each loaded down with great bunches of daisies. Best of all, there was her beautiful hair, fast and tight to her head, and dear mother waiting with comb and brush to put it in order once more. And when it was all nicely brushed and the red bows securely tied in place, she was going to run, and run, and run, just so that she might feel the flop, floppy, flop of those long, shining braids on her back.

As the three little girls came in the gate with their flowers she turned to mother with a happy little laugh and said, "Oh, mother, I had the worst old dream, and I won't ever beg you to cut my hair again!" Mother just smiled and patted the little girl's head, but, being a wise mother, she probably understood.

Alsie's Birthday Party.

"Dear little Alsie," grandma wrote, "you must write and tell me what you wish for a birthday present. And Alsie thought and thought, for it was a very important matter, and she did not want to make a mistake. For a while she ran her pencil over the page without making a mark, but finally she wrote painstakingly:

"Dear Grandma: I believe I want a little gold necklace more than anything else. It costs \$10. I believe I want it as much as mamma wants a new set of teaspoons."

Grandma smiled when she read the letter: but she sent Alsie \$10, telling her she could buy the necklace or anything else. "Because I know," wrote grandma, "that sometimes little people change their minds when they go to buy."

"I don't change my mind when I've got \$10 to buy a gold necklace," said Alsie, and she ran off to the jeweler's. But, while she was standing at the counter waiting for the clerk, she saw laid out in the case before her the prettiest set of teaspoons, and she thought, "I wish mamma had them!"

"The price is \$10," said the clerk, "but they're worth it. And he took out the spoons.

"I want to look at the little gold necklace," said Alsie, bashfully. She held the necklace in her hand, but again her blue eyes sought the silver spoons. "I believe," she said softly, "I'll take the spoons."

It was a happy little girl who ran home carrying the teaspoons, a happy little girl who handed them to her surprised mamma, and a happy little girl who wrote:

"Dear Grandma: I know you won't care when I tell you that I spent the \$10 buying lovely little teaspoons for mamma and all of us, instead of getting the necklace just for myself. I send you a thousand thanks from everybody and a special birthday kiss from your little granddaughter,

"ALSIE."

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History of the Theological Seminary in Virginia.

The Centennial History of the Theological Seminary in Virginia will soon appear in a two-volume edition. The work is being prepared for the press by the Rev. Dr. William A. R. Goodwin, who undertook the task at the request of the Alumni Association and the Board of Trustees of the Seminary. He has associated with him a number of other contributors, some of whom have written chapters that will constitute an invaluable contribution to the history of the American Church, among them being the Rev. C. Braxton Bryan, historiographer of Southern Virginia, and the Rev. Dr. Edward L. Goodwin, historiographer of the Diocese of Virginia. In their contributions to the book, the history of the Church in Virginia is written from the beginning, showing the background out of which the Seminary found its origin.

This history will contain over eleven hundred pages, and will be richly and fully illustrated, showing views of grounds, buildings, missionaries, old class pictures, photographs of faculty, Bishops, and many other views of interest. There will be over one hundred and fifty illustrations in the book.

The book will be offered to preliminary subscribers at \$5 for the two volumes, which is actually less than the cost of publication. This has been made possible by subscriptions received to defray the preliminary cost of getting the volume to press. When the subscription list is closed, the price of the book will be immediately raised to probably \$7 for the two volumes. The proceeds of the sale of the book, after the cost of publication has been provided, will be devoted entirely to the Library Fund of the Virginia Theological Seminary.

As the edition is limited to one thousand volumes, those who desire to procure copies of the book should send their subscriptions to the Rev. A. E. Clattenburg, Hazleton, Pennsylvania. The subscription list will be closed at an early date.

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more serious, and for days before the end there was little hope of recovery.

Mrs. Turner belonged to one of the most distinguished and talented families of Orange County. Her father was a man of real genius, whose brother, James Goss, of Albemarle County, was one of the greatest pulpit orators of Virginia in his day. Her mother (of the Nalle family) so well known in Richmond was a woman of remarkable talent, good sense and good taste, exerting a strong influence over her family. The children were happy in inheriting a touch of the parental genius. All were marked with a strong personality and originality of character which diffused a charm through every social circle of which they were members. The only son of the family, Mr. E. L. Goss, is the owner of the ancestral home, Somerset, Va., which, with its commanding view, is known far and wide as one of the most beautiful country estates in Virginia.

CHURCH NEWS.

(Continued from page 16.)

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Unique Church Club.

One of the most unique Church clubs in the country is that at Trinity Church, Niles, Michigan, where the Rev. Harold Holt is rector. Although a town of less than 10,000 the club has a membership of one hundred and fifty men of all denominations, including several of the Roman Church. It is well named a Community Club.

The last meeting was held in the new Trinity Church Community House, on Sunday, March 4, when a banquet was served, followed by an address by the Western Field Secretary for the Church League for Industrial Democracy. He also addressed the Rotary Club of the city the following day on the labor agreement in the clothing industry.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Centennial of the Diocese.

Plans are in the making of the Diocese of Georgia for the celebration of the Centennial of the formation of the Diocese, which took place in St. Paul's Church, Augusta, in February, 1823. The Diocesan Convention, which will be the occasion of the celebration, will be held in St. Paul's, Augusta, April 22, 23 and 24, and departing from the usual custom, the Convention will open with a service of Morning Prayer and celebration of the Holy Communion Sunday, April 22. The Bishop has received the consent of all of the clergy of the Diocese to be present, and there will also be several visiting Bishops from neighboring dioceses, among them the Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee and President of the National Council; the Rt. Rev. Henry J. Mikell, D. D., Bishop of Atlanta; the Rt. Rev. Edwin G. Weed, D. D., Bishop of Florida; the Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina; the Rt. Rev. Kirkman G. Finlay, D. D., Bishop of Upper South Carolina. The Bishop of Georgia, the Rt. Rev. F. F. Reese, D. D., will preach an historical sermon at the opening service.

A pageant depicting the history of the Church, introducing scenes showing some of the early events in the colony of Georgia, will be presented by the Diocesan Department of Religious Education, the pageant being prepared by the Very Rev. George Long, D. D., of the Diocese of Quincy. Dr. William C. Sturgis, Educational Secretary of the Department of Missions of the National

THE CHURCH AND YOUNG PEOPLE'S WORK.
(Continued from page 11.)

Nation.

1. Sewanee Swimming Pool.
2. Box Work—
 - (a) Indians.
 - (b) Mountaineers.
3. Money to Philippines.
4. Missionary Work in Kentucky.
5. Gave "Call to Minister" Banquet.
6. Extension Work in Hawaii.
7. Box to St. Andrew's.

8. Baptismal Baby Clothes' Outfit.
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World.

1. Armenian Relief.
2. Contribution to NationWide Campaign.
3. Drives.
4. St. Paul's, Tokyo, \$20.00.
5. Soap to Liberia.
6. Books and magazines to Alaska.
7. Raised money for Scholarship at Sewanee Summer School.

Council, has also accepted the Bishop's invitation to be present and will give an address one evening.

Meeting simultaneously with the Diocesan Convention will be the Diocesan Branch of the Woman's Auxiliary to the National Council, the Diocesan Church School Service League, and attending Young People's Convention, and the Council of Colored Churchmen of the Diocese.

E. D. J.

Personal Notes

The Rev. Ellis B. Dean, of St. Andrew's Church, Wellesley, Mass., is supplying for Christ Church, Savannah, Ga., until the middle of April, while the parish is without a regular rector.

The Rt. Rev. Kirkman George Finlay, D. D., spent the week of February 19 to 23 in New Orleans, where he was the special Lenten preacher at the noon-day services which were held in the Strand Theatre, under the auspices of the Churchmen's Club of New Orleans.

For the month of March the address of the Rt. Rev. C. M. Beckwith, D. D., Bishop of Alabama, will be the Wolverine Hotel, Detroit, Mich.

The Rt. Rev. Charles W. Woodcock, D. D., Bishop of Kentucky, was the preacher at the noon-day services at Epiphany Church during the week of March 11.

The Rev. Philip A. Dales, lately assistant at St. Stephen's Church, Washington, D. C., who has accepted a call to the rectorship of St. Paul's Parish, Harrisburg, Pa., will leave shortly for his new duties.

Ordinations.

On Tuesday, March 6, 1923, the Rev. John Ridout, Jr., was advanced to the priesthood in Prince George, Winyah Church, Georgetown, S. C., by the Rt. Rev. William A. Guerry, D. D., Bishop of the Diocese.

The candidate was presented by the Rev. John S. Lightbourn, the rector of the parish; the Litany was said by the Rev. A. R. Michell, of Greenville, S. C.; the Bishop preached the sermon, and the Rev. Thomas L. Ridout, of Laurens, S. C., read the Epistle.

The Rev. Mr. Ridout continues his work as priest in charge of the missions at Kingstree and Andrews, where he has been serving his diaconate.

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At St. James' Church, Accomac, the Rev. Thomas Semmes Forbes was ordained to the priesthood by the Bishop of Southern Virginia. The Rev. Herbert Newton Laws presented the candidate, and the Rev. Edward W. Cowling preached the sermon. Mr. Forbes, who did good service during the war at the Naval Base as a representative of the Brotherhood of St. Andrew, has become rector of St. James' Parish, Accomac.

The Rev. Thomas Leadbeater Ridout, the son of the Rev. John Ridout, of the Diocese of Massachusetts, was ordained to the priesthood by the Rt. Rev. Kirkman George Finlay, D. D., in the Church of the Epiphany, Laurens, S. C., at 11 o'clock on the first day of March. The Bishop delivered a sympathetic and moving address to the candidate, who was presented by the Rev. Frank A. Juhani. The Rev. Messrs. A. R. Mitchell and W. H. K. Pendleton assisted in the service, and all clergy present united with the Bishop in the laying on of hands.

Mr. Ridout has been in charge of the congregations of Epiphany, Laurens, and St. Luke's, Newberry, for the past year, and has made himself greatly beloved by the people in his charge. This was the first ordination service of Bishop Finlay since he became Diocesan of Upper South Carolina, and it was a notable event in the life of the Church of the Epiphany. A large congregation, including many members of other churches, witnessed the ordination.

On Sunday, February 18, the Rev. A. M. Roberts was ordained to the Priesthood in St. Paul's Church, Atlanta, by the Rt. Rev. H. J. Mikell, D. D. The Rev. A. M. Marshall, Chaplain of the High and Industrial School at Fort Valley, Ga., presented the candidate and the Ven. E. L. Braithwaite, Archdeacon of colored work in the diocese, preached the sermon. The Rev. A. M. Roberts is now priest-in-charge of St. Elizabeth's Mission, LaGrange, Ga., where he is doing a fine work.

On Saturday, February 24, at St. Mary Anne's Church, North East, Md., the Rev. J. Marshall Wilson was advanced to the Priesthood; by the Rt. Rev. George W. Davenport, D. D., Bishop of the Diocese, who also preached the sermon.

The candidate was presented by the Rev. Charles L. Atwater, M. A., rector of Emmanuel Church, Chestertown, Dr. S. S. Hepburn read the Gospel and Dean Bohanan the Epistle. The Rev. S. H. Dixon, B. D., read the Litany. Morning Prayer was conducted by the Rev. Paul Williams, of Port Deposit.

Mr. Wilson has spent his Diaconate ministering to the congregation at St. Mary Anne's, where he also worked as a lay reader before his ordination to the Diaconate. This was the first ordination service ever held in the old parish church.

Mr. Claude M. Hobart was ordained Deacon on February 23, in the Chapel of the Holy Comforter, Monteagle,

Tenn., by the Rt. Rev. F. F. Reese, D. D., Bishop of the Diocese of Georgia. The candidate was presented by the Rev. W. H. Merriman. The sermon was preached by the Rev. Mercer R. Logan, D. D. The Litany was said by the Rev. W. S. Claiborne. Mr. Hobart has been a student at the DuBose Memorial Church Training School, and will continue at the School until he has completed his course.

DEATHS.

The venerable Dr. G. C. Tanner, senior presbyter of the Diocese of Minnesota, died in Minneapolis, Minn., February 13, at the home of his son, Samuel Seabury Tanner. He was in his ninetieth year. The funeral was held from St. Paul's Church, Owatonna, February 16, and was conducted by Bishop McElwain, assisted by several of the clergy of the Diocese.

On Friday, February 23, 1923, only two weeks after being appointed priest-in-charge of St. James' Mission, Alpine, Texas, in the Missionary District of New Mexico and Southwest Texas, the Rev. Henry Harris, Ph. D., passed away. He had long been a sufferer from asthma. Dr. Harris was born January 12, 1855, in Burnham, England. His education, except for his Theological course, was completed in England. He studied and graduated from the Kansas Divinity School at Topeka in 1894, and was ordained deacon by Bishop Brooks, and priest by Bishop Morris.

Dr. Harris was an ardent missionary and served such widely separated fields as Indian Territory, Oregon, Illinois, Florida, Michigan, North Dakota, Indiana and in New Mexico. As Archdeacon of La Crosse, for three years he gave monthly service to each of eighteen missions.

He came to Tucumcari, New Mexico, on November 1, 1922, and took charge of the mission there, but it was thought that the change to Alpine might benefit him.

Dr. Harris is survived by his widow and six sons. The burial took place on Sunday, February 25, at Alpine and the service was conducted by Archdeacon Ziegler.

W. H. Z.

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